

**AHL - I - HADITH MOVEMENT IN KASHMIR
1901 – 1981**

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BASHIR AHMAD KHAN

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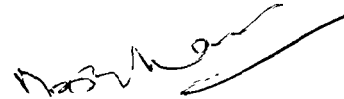
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This is to certify that the Pre-
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Movement in Kashmir (1901-1981 A. D.)" is
the original work of Mr. Bashir Ahmad Khan.
The work has been completed under my
supervision and no other work has been
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(Muhammed Ishaq Khan)
READER

P. G. Department of History,
University of Kashmir,
Srinagar-190006

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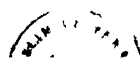
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CHAPTER --I.

INTRODUCTION;

The religious and spiritual foundations are as a matter of faith and emotion regarded to be perfect and people who accept a particular religion, and those who are born into it are prone to consider it far above and beyond the reach of every wind of change. Nevertheless, time has a tendency to render a system or institution out of date owing to the rigidity of that system or institution. Nothing in the world is changeless and the passage of time necessitates introduction of change and reform, so that the system or institution becomes more meaningful and helpful in the context of changed situation.

It was in this context that Sayyid Husain Shah Batku in the beginning of the present century felt the need to register a protest against the customs and other superstitious practices deep-rooted in the Muslim society¹. The intention of Husain Shah Batku

1. Moulvi Hasan, Shah Tarikh-i-Hasan, Vol. I p. 442; Mohammad Ishaq Khan, History of Srinagar, p. 107; Moulvi Anwar Shah Shopiani, Basharat-ul-Mumineen, pp. 36-37.

seems to have been initiation of reform in Muslim society. But he was opposed tooth and nail mainly by the Mullahs of Kashmir¹, who were Muqallids (conformists) of Abu Hanifa² (699-767 A.D.) Hence the movement did not make any headway during his time in Srinagar.

Evidently this reform movement that could cut ice against innovations that had crept into Islam, was an off shoot of the Wahabi Movement of India.

The Wahabi Movement though established and consolidated well within the universally accepted fundamental principles of Islam was labelled as revolt against Islam, and aiming at establishing a new faith different from Islam. It was a calculated move of the foreigners only to divide the Muslims and caused irreparable damage to the faith. Since the false propaganda of the foreign writers against the Wahabi Movement, succeeded to a limited extent in creating

1. Moulvi Hasan, op. cit; p. 442; Mohammad Ishaq Khan, op. cit; p. 107.
2. Mir Waiz Ahmad-Ullah, Ahl-i-Hadith Kai Nasbat, 1921; p. 2.

misnomer¹ among the Muslims, therefore, the intelligent class of the Muslims of India who sincerely subscribed to the thesis of Wahabism adopted the most acceptable and least controversial nomenclature of Ahl-i-Hadith.²

It was perhaps for the same reason that certain people in Kashmir had no hesitation in identifying themselves with the Ahl-i-Hadith Movement of India.

We must not lose sight of the fact that Muslims of Kashmir until the beginning of the movement, were drifted away from the original Islamic tenets. The Ahl-i-Hadith Movement which advocated the principles of Islam in its pure and original form, however, came to be regarded as a new movement, although, such

1. Santimay, Ray, Freedom Movement and Indian Muslims, New Delhi, 1979; p. 4.

2. The Ahl-i-Hadith rejected the taqlid of all the schools of Fiqh and upheld the cause of literal and consistent reference to and faithful conformity with the prophetic traditions. See Ziya-ul-Hasan Farooqi, The Deoband School and The Demand For Pakistan, Bombay, 1963; p. 127; Y. B. Mathur, Muslims and Changing India, 1972, New Delhi; p. 73.

movements had taken place many a time in the history of Islam. The Ahl-i-Hadith of Kashmir, of course, identified themselves with the reform movement of Ibn Taymiya (1263-1328 A.D.) which rejected most formulations of law schools in favour of a literal reading of the Quran and Sunnat¹. But his reform movement was not regarded as Ahl-i-Hadith movement probably because of the fact that it might not in any way emerge as a new sect in Islam. But, on the other hand, the religious reform movement in Kashmir came to be recognized as Ahl-i-Hadith sect, a quite distinct from the other sects of Islam.

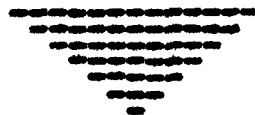
Although the Ahl-i-Hadith movement forms a subject of vital importance, no serious work has so far been done, on it. Moulvi Hasan Shah was the first to refer to the Ahl-i-Hadith in his voluminous works. But his brief account though of much importance, is also biased to some extent. Mohammad Ishaq Khan in his works entitled History of Srinagar (1846-1947) and Perspectives on Kashmir, has also drawn attention to the activities of Ahl-i-Hadith in Kashmir. The authors

1. Barbara Daly Metcalf, Islamic Revival in British India, p. 352.

account though brief, analyses the role of Ahl-i-Hadith in the awakening of the social and political consciousness among Kashmiri Muslims. But, unfortunately, there is very little in these works regarding the various social and religious aspects of the movement. Thus present work has mainly been chosen with the purpose of filling up this gap.

An attempt has also been made to enquire into the following questions:-

1. How far does the movement represent the pristine Islam?.
2. What was the reaction of the Kashmiri Muslims to the Ahl-i-Hadith movement in the earlier phase of its history?.
3. Has the Ahl-i-Hadith movement in Kashmir been inspired by the Wahabi movement in India?.
4. To what extent has the movement succeeded in eradicating the social evils among the Kashmiri Muslims?



CHAPTER -- II:

WAHABI MOVEMENT IN INDIA; *****

The thirteenth century saw the destruction of the Abbasid Caliphate at the hands of the Mongols. This marked the decline of the Islam as the world force, and it indeed, came a great shock to the Muslim world¹. During this time the Sunni traditional law had come to stay². Ibn Taymiya (1263-1328 A.D.) was the first man to revolt against this tradition³. He held a view that the atmosphere around him was polluted by indisciplined mystics in so far as the fundamental place of Shariat was concerned⁴. He believed that Darwashes had introduced unislamic practices of Sama and Raga (music and dances at Khanagahs) and idolatrous practices of worshipping the tombs of

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1. Francesco Gabrieli, The Great Revolutions of the Arab Revival, 1961; p. 23; Charles Issawi, An Arab Philosophy of History, 1950; pp 122-123.
 2. This law urged that the community should believe it uncritically and true believers were those who were uncritical (Mugallids). H. Laoust Encyclopaedia of Islam, 1971, III; pp 951, 953
 3. Julius Germanus, Modern Movements in Islam; p. 9, E. I. J. Rosenthal, political Thought in Medieval Islam, 1962; pp 51-54.
 4. M. Z. Quraishi Political Thought The Arab Phase, p.61.
 5. Julius Germanus, op. cit; pp 9-10.

saints and also rejected various other forms of sufism¹. He was so opposed to these unislamic practices that he even used derogatory language against the worship of the grave of Prophet². In his criticism of the veneration of the Prophet's grave he quoted the Shariat to support his argument.

It would sound strange here that Ibn Taymiya who was an implacable enemy of the cult of tombs was himself buried in the cemetery of the sufis, and his tomb is today an object of reverential homage of countless visitors.³

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1. H. Leoust, op. cit; pp 951-952; For details see Mohammad Umar Memon, Ibn Taymiyas Struggle Against Popular Religion; pp. 15, 17, 29, 31, 44-45.
 2. M. Z. Quraishi, op. cit; p. 60.
 3. It must be pointed out here that Ibn Taymiya made ulama responsible for all the new things introduced in Islam. Many of the current legal opinions and judgements appeared to him heretical innovations based on the consensus of the ulama who had refused to examine whether there opinions were inharmony with the book. The ulama as such deprived the people of the right of ijtihad because the existing laws had finally been interpreted and beliefs regarding rituals had been formulated. A law was considered as a law of God. See Juluis Germanus op. cit; pp. 9-10.
 4. Juluis Germanus, op. cit; p. 10.

After the death of Ibn Taymiya the dominantⁿ form of contemporary Islam was permeated with abuses particularly at the hands of Turks¹. Some new customs and usages which had crept into the Islamic tenets, had almost taken the shape of laws in the Islamic society. These customs and other superstitious practices remained in tact in the Muslim society for a quite considerable period. And there seems to have taken place no reform movement in the Muslim society until the beginning of the last quarters of the 18th century.

The starting point of the religious reform movement in Islam was Central Arabia where Wahabism had its origin, founded by Mohammad Ibn Abdul Wahab (1703-1783)². He was born at Ayaina, a small town in Najd. He devoted himself to the study of theology and jurisprudence and according to ancient customs attended the colleges in the capitals of the Islamic

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1. Carl Brokelmann, History of the Islamic Peoples, p. 352.
 2. Philby, Arabia, p. 8; H. A. R. Gibb, Islam Formerly entitled, Mohammedanism, p. 113, also Shorter Encyclopaedia of Islam, p. 618

east¹. In Baghdad, he acquainted himself with the doctrine of Ahmad Ibn Hanbal--the founder of the last of the four orthodox schools of jurisprudence². He further studied the writings of Ibn Taymiya³, who in the fourteenth century had revived the teachings of Ahmad Ibn Hanbal (780-855 A.D.). On his return home, he felt disgusted with the state of affairs there, and remarked that his country men were sunk in Shirk and Bidat. He quoted a famous saying of Prophet while criticising the peoples:-

"Hear what said the Prophet of God 'behold Jewry, it is divided into seventy and one divisions; the Nazarenes into seventy two;

Verily, I say unto you, this people of mine shall be divided into seventy and three divisions; they be all of them, for the flames of hell-except one"⁴.

1. Carl Brokelmann, op. cit; p. 352; Julius Germanus, op. cit; p. 12-13.
2. Mohammad Ibn Abdul Waheb, Kitáb-ul-Tauhid, (Urdu translation by Abu Abdullah Mohammad bin Yusuf-ul-Surati); p. 20.
3. Julius Germanus, op. cit; p. 11.
4. S. P. Sykes, A History of Exploration; p. 279.

Because of his profound knowledge of the Quran and Hadith, Mohammad Ibn Abdul Wahab vehemently raised his voice against the saint worship, grave worship and newly created customs observed on religious festivities¹. He endeavoured his utmost to bring Islam to its pristine glory.

It is important to mention here that the movement founded by Mohammad Ibn Abdul Wahab erroneously came to be known as Wahabism. The term Wahabism has been coined by Europeans only to create dissensions within the Muslim community². Although the Wahabis called themselves Muwahhidin or "monotheists" and their system "Fariqa Mohammad"³ following the school of Ibn Hanbal⁴. We should not lose sight of the fact that they came to be generally known as Wahabis after the name of Mohammad's father Abdul Wahab who was by no means

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1. Mohammad Ibn Abdul Wahab, op. cit; p. 20.
 2. Abdul Waheed, Urdu Encyclopaedia; p. 1561
 3. H. A. R. Gibb, Shorter Encyclopaedia of Islam p. 618; Juluis, Germanus, op. cit; pp 11-12.
 4. Mohammad Ibn Abdul Wahab, op. cit; p. 20; Abdul Waheed op. cit; p. 1561.

connected with the movement¹. Mohammed Ibn Abdul Wahab never claimed himself to have laid the foundation of any new religion as has wrongly been insinuated by European scholars².

It must be pointed out here that Wahabis were not different from the rest of the Muslims but they laid stress on certain doctrines particularly monotheism and ijtihad³. They looked back Ibn Taymiya as the greatest of the medieval scholars and acknowledged his authority⁴.

The Wahabi movement because of its reformative character should thus be regarded as the puritan movement⁵ as its main object was to purge Islam from all accretions and customs deep-rooted in the Muslim society⁶.

1. Ibid;

2. Qeyammuddin Ahmad The Wahabi movement in India, p. 16. Mohammad Ibn Abdul Wahab, op. cit; p. 20. Abdul Waheed, op. cit; p. 1561.

3. Philby, op. cit; p. 54.

4. H. A. R. Gibb, The Religious Tensions in Islam p. 35, Julius Germanus, op. cit; p. 10.

5. The puritan movement which started in England in the 16th and 17th centuries was directed against the Roman catholics who worshipped the images and relics of saints. In fact, the puritans wanted the simpler forms of church ceremony and aiming at putting an end to the superstitious practices and customs. See Christopher Hill, Puritans and Revolution, 1962; pp 199-200

6. Jawaharlal Nehru, Glimpses of the World History, p 769.

Mohammed Ibn Abdul Wahab, who denounced the customs and other superstitious practices created great anxiety even among the Hanbalites of Arabia¹. People started making confederacies against him and he was not even safe from the criticism of his father who was a Qazi of the city². Having disowned by his own people, he betook himself to Dariya where Wahabism gained ground because of the cordial support and assistance of its chief Mohammed bin Sa'ud³. The essentially religious reform movement now entered into a new phase in its history when it began to be supposed by the political power⁴.

By 1765, Mohammed Ibn Sa'ud had conquered the greater part of Najd of which he became the temporal chief while Mohammad Ibn Abdul Wahab

1. Julius Germanus, op. cit, p. 12.

2. Mohammed Ibn Abdul Wahab, op. cit, pp 9-10.

3. Julius Germanus, op. cit, p. 12.

4. S. P. Sykes op. cit, p. 279.

looked after the religious side. The system of government established jointly by these two was strictly based on Sheriat¹.

Mohammad Ibn Sa'ud was successful in extending the control of his kingdom over many neighbouring areas. The successor of the prince of Al-Hasa was defeated and lost his domains to the Wahabis².

Mohammed Ibn Sa'ud died in the year 1765, and was succeeded by his son Abdul Aziz who led the Wahabi crusade³. During his reign too, Mohammed Ibn Abdul Wahab continued to guide the religious conscience of the people, until his death in 1783⁴.

Abdul Aziz, who had distinguished himself in warfare during his father's life-time followed in the foot-steps of his father by extending the territories of his kingdom. He advanced as far as

1. Qeyammuddin Ahmed, op. cit; p. 19.
2. Carl Brokelmann, op. cit; p. 353.
3. S. P. Sykes, op. cit, p. 279. Qeyammuddin Ahmed op. cit; p. 19. Philby, op. cit; p. 54.
4. Philby, op. cit; p. 4.

Kuwayt the sole harbour in the north east coast of Arabia¹. He was also able to "liberate the holy cities of Mecca and Medina of some of the weeds of heresy"².

Towards the end of the 18th century Abdul Aziz had become very powerful and had now gained firm roots in the Arabian peninsula³. The Wahabis started harrasing the pilgrims of Mecca and pillaged the sanctuaries of the Shia community at Nadjaf and Kerbala⁴. The Shias turned furious against the Wahabi activists and ultimately killed Abdul Aziz⁵. He was succeeded by his son Sa'ud bin Abdul Aziz. He once again captured Mecca and Medina in 1806 A.D., which was recaptured by the Turkish authorities, earlier. He attempted to extend his sphere of influence to Syria and Iraq and over the Persian Gulf⁶.

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1. Carl Brokelmann, op. cit; p. 353.

2. Philby, op. cit; p. 83.

3. David Patrick and William Geddie, Chamber's Encyclopaedia, London, 1927; pp 477-78.

4. Julius Germannus, op. cit; p. 14.

5. Qeyammuddin Ahmed, op. cit; p. 20.

6. Ibid;

The growing political power of the Wahabis was menace to the Sultan of Turkey and also to the British¹. The Turks approached Mohammad Ali Pasha of Egypt and sought his aid for overthrowing the Wahabis. This was a subtle and double edged move on the part of the Turks whose main object was to weaken the power of Pasha in the process of defeating the Wahabis². Mohammad Ali sent Ibrahim Pasha to overthrow the Wahabi kingdom and the latter succeeded in his mission. The Wahabi capital was plundered³. The English were so apprehensive of the Wahabis that they gave congratulations to Ibrahim Pasha for his victory against them⁴.

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1. H. A. R. Gibb, Islam, p. 114

It should be borne in mind that the whole Muslim World acknowledged the over-lordship of the Turkish Sultan, who was the protector of the holy cities of Mecca and Medina. The Wahabi occupation of these two cities gave a blow to the temporal and spiritual eminence of the Turkish Sultan. The growth of the Wahabi power in the Persian Gulf was a grave political danger to the English. See Qeyammuddin Ahmad, op.cit; p.20.

2. Qeyammuddin Ahmad, op. cit; p. 20.
3. Philby op. cit; pp 102-103.
4. M.A. Nadvi, Hindustan-ki-Pahli-Islamic-Tehrik p. 14.

But the eclipse of political power of the Wahabis in Arabia did not mean the end of the Wahabi movement as a religious force. Even on the political plane, its effects were too enduring to be easily uprooted. There was a deep impact of the Wahabi movement within a very short span of time. Schuyler describes the Wahabi preachers in Khokand. In 1871 an attack led by Ishan Ish Mohammed Kul (disciple of a Khokandian Wahabi preacher, Sufi Badal) was made on the Russian station Kharasue, on the high road between Hodjent and Tashkent.

India could not remain immune to the powerful influence of the Wahabi movement.

1. H. A. R. Gibb Islam, pp 114-115.

2. Schuyler, Turkistan, London, 1867, Vol. II p. 254.

What helped the Wahabis in the propagation of their views was the fact that with Hijaz as their head-quarter, they could easily establish contacts with the large number of pilgrims who thronged there from almost every corner of the world. See, Studies in Islam, Vol. IV, NO: 2, April 1967, New Delhi; pp 140-141, Also Barbara Daly Metcalf, Islamic Revival in British India, p. 278.

With the decline of the Mughal rule and the establishment of the British rule in India, the Muslims felt a great challenge to their power. Shah Waliullah (1703-17 A.D.) was perhaps the first Muslim scholar who wrote about the causes of the decline of the Mughal empire¹. But, more importantly, Shah Waliullah was greatly distressed to see the Muslims sunk in superstitions, darkness and ignorance². He endeavoured his utmost to reform the Muslim society. Not only this but he also propagated the doctrines of jihad probably keeping in view the prevailing political circumstances.³

His thought determined the drift and direction of Muslim political and religious thought of the succeeding generations.

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1. M. Yasin, A Social History of Islamic India, 1958, Lucknow; pp 173-174; see also S.A.A. Rizvi, Shah Waliullah And His Times, p. 295
 2. S. A. A. Rizvi, op. cit; p. 313.
 3. During this time Mughal empire crumbled to pieces before his eyes and the country passed into an ever-deepening economic crisis. Born in such an age of political and economic disintegration, he applied his mind to write against the foreign influences in the political, economic and religious spheres, See Taufiq Ahmad Nizami, Muslim Political Thought And Activity in India, During The First Half of the 19th century, 1969, p. 19.

The most obvious impact of his thinking could be seen in the life and activities of his son, Shah Abdul Aziz (1746-1824 A.D.) He received his education at the feet of his father, and learnt the classical traditions of Hadith, Siha-Sitta¹ almost by heart. He carried the ideas of his father to a wider circle than the latter had been able to do².

Shah Abdul Aziz lived in Delhi for nearly 78 years. During this period Delhi passed through one of the most momentous periods of her history. The quick drama of political change in Delhi³ conditioned his political thought. He condemned the Sikh, the Jat and Maratha depredations, but did not declare the country under their control

1. The six sound and reliable collections of the holy Prophet's traditions which are generally recognized by the Sunni Muslims as the most authoritative. They are: (1) 'Bukhari', (2) 'Muslim', (3) 'Abu Dawood', (4) 'Al-Tirmidhi', (5) 'Al-Nasa', and (6) 'Ibn Majah'.
2. Abu Yahya Imam Khan, Hindustan Mai Ahl-i-Hadith ki Ilmi Khidmet, 1937; p. 11
3. Taufiq Ahmad Nizami, Muslim Political Thought and Activity in India During The First Half of The 19th Century; p. 23.

as Dar-ul-Harb¹. When the British power was established in northern India, he issued a fatwa in 1803 declaring all land under their occupation as Dar-ul-Harb².

Due to the expansionist policy of the British and drain of India's wealth at their hands, the Muslim community had reawakened and had begun to look for its future³. It was Sayyid Ahmad Bareilvi⁴ (1786-1831 A.D.) who played an important part in awakening of the consciousness of the Muslims in the changed political situation.

Sayyid Ahmad was deeply impressed by the religious ideology of Shah Abdul Aziz who had already declared India under British domination as

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1. For the explanation of the term "Dar-ul-Harb" see glossary.
 2. Ziya-ul-Hasan, Farooqi, The Demand School And the Demand for Pakistan, p. 2.
 3. Welfred Cant Well Smith, Modern Islam in India p. 1.
 4. He received his early education at home. Soon after the demise of his father, he proceeded to Lucknow in search of employment. Here he did not remain at ease and moved to Delhi where he became a disciple of Shah Abdul Aziz. See Hafiz Mohammad Ibrahim Siyalkoti, Tarikh-i-Ahl-i-Hadith, 1953; p. 417; Ceyammuddin Ahmad, op. cit. p. 25.

Dar-ul-Harb¹. As a matter of fact, Sayyid Ahmad began to preach the doctrines of Waliullah school. This is the reason why Sayyid Ahmad's movement is also called Waliullah movement².

Sayyid Ahmad vehemently denounced the prevailing customs particularly grave worship, saint worship and supplication at the tombs of the graves and also the excessive veneration of the pirs³. Such superstitious practices he declared were actually borrowed from Hinduism⁴.

It is important to note here that the movement started by Sayyid Ahmad was dubbed as the Wahabi movement by the British for their baser political interests⁵.

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1. Ziya-ul-Hasan, Farooqi, op. cit; p. 2.
 2. Ahmad Farooqi Urdu Mai Wahabi Adab; p. 5
 3. Qayammuddin Ahmad op. cit; p. 25, M.A. Nadvi op. cit; p. 30.
 4. Wilfred Cantwell Smith, op. cit; p. 188.
 5. Abdul Waheed op. cit; p. 1561, Ziya-ul-Hasan Farooqi, op. cit; p. 135.

K. M. Ashraf in his article, "Muslim Revivalists and the Revolt of 1857" (edited by P.C. Joshi, peoples publishing House Delhi, 1957), has remarked that "the term 'Wahabi' is certainly inaccurate in as much as the political objectives of the so-called Indian Wahabis and their social out-look in general were derived, not from the doctrines of Abdul Wahab, but from the earlier teachings of Shah Waliullah of Delhi".

The British carried on malicious propaganda against the movement through their missionaries and scholars like Hunter and Neibuhr¹. Hunter was so much hostile to the movement that he described it as a new religion of Sayyid Ahmad and Sirat-i-Mustaquim as the new Quran of the sect. Not only this but Sayyid Ahmad was described as the Prophet of the new sect².

During his pilgrimage to Mecca in 1822-23, Sayyid Ahmad was accompanied by Shah Ismail. It can hardly be denied that both acquainted themselves with the Wahabi movement of Arabia and its ideology during their stay at Mecca³. Sayyid Ahmad was deeply impressed by the Wahabi ideology and on his return to India he organized his work on the lines

1. Qeyammuddin Ahmad, op. cit; p. 16.

2. W. W. Hunter, The Indian Muselmans; p. 45.

3. H. A. R. Gibb, Shorter Encyclopaedia of Islam, p. 621, M. A. Karandikar, op. cit; p. 132.

of Mohammed Ibn Abdul Wahab¹. He enthusiastically began to preach the doctrines/jihad since he was impressed by the successful Wahabi campaigns in many neighbouring countries of Arabia. It, indeed, gave him great vigour and virility². Within a very short period his influence spread over the thickly populated area from the Peshawar frontier to the Delta of Bengal³.

It is not correct to say that Sayyid Ahmad was completely converted to Wahabism at Mecca as has wrongly been asserted by Margoliouth⁴. The truth is that scholars have not taken into consideration the fact that long before his pilgrimage to

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1. Ram Gopal, Indian Musalmans; A Political History 1959, Lucknow, p. 23.

Since India had been declared Dar-ul-Harb or the 'Land of the Enemy' by Shah Abdul Aziz, Sayyid Ahmad began to preach the virtues of jihad to the common people. As a result, everyone who came contact with him made up his mind to sacrifice his life for the noble cause.

2. Taufiq Ahmad Nizami, op. cit, p. 42.
3. Ram Gopal, op. cit, p. 23.
4. D. S. Margoliouth, Mohammedanism, p. 179

Mecca, Sayyid Ahmad had already started the religious reform movement in India¹. As we have seen, Shah Waliullah was the real founder of this movement in India.

It would not be out of place to mention here that Mohammad Ibn Abdul Wahab had raised his voice against the prevailing customs which he had described as innovations². Secondly, there was no mention of ijihad in his monumental work entitled Kitab-ul-Tauhid. It was only after achieving the support of Mohammad Ibn Sa'ud that his movement took the political shape³. On the other hand, Sayyid Ahmad's movement, though reformative in essence, was mainly directed against the British.⁴

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1. M. A. Karandiker, Islam in India's Transition to Modernity, pp 100-101; H. A. R. Gibb Islam p. 123; Qayammuddin Ahmad, op. cit; p. 17.
 2. Mohammad Ibn Abdul Wahab, op. cit; pp 5, 10-13.
 3. Julius Germanus, op. cit; p. 12.
 4. M. A. Nadvi, op. cit; p. 15.

The muslims of Arabia were greatly sunk in Shirk whereas, the Muslim community in India at this critical juncture was mainly confronted with serious political problems. On the one hand, the Muslims faced a great challenge from the English, on the other, the growing sikh power had also posed a great threat to them. It was under these conditions that Sayyid Ahmad and his followers began to preach the doctrines of ijihad in the light of Shariat. See M.A. Nadvi, op. cit; p. 27.

Sayyid Ahmad who had acquired a large support from the people of India established a permanent centre at Patna which became the focal point of the Wahabi activities in British India¹, the headquarters of which Hunter described as "Central propaganda"². The Wahabis managed their underground activities so efficiently that the authorities did not know anything about their headquarters for a long time³. The rebel leaders had shed their fear of British authority and one of them who had assembled seven hundred men in his house had declared his resolve to resist any investigation by the police by force⁴.

Abundantly equipped with men and material Sayyid Ahmad was now ready for a war. He knew that the movement for the reconquest of India must

1. H. A. R. Gibb, Shorter Encyclopaedia of Islam, p. 621.

2. W. W. Hunter, op. cit; p. 60.

3. Ram Gopal, op. cit; p. 23.

4. W. W. Hunter, op. cit; Qeyammuddin Ahmad; p. 24, M. A. Nadvi, op. cit; p. 33.

start in the north with the help of Afghanistan and he chose Punjab as the first target¹. Sayyid Ahmad proceeded towards Kabul and at the gates of Kandahar he had found too much response to his call on the part of the nobles and masses of that city². He also sent letters to the rulers of Kashmir³, Chitral, Bukhara and other neighbouring areas⁴. His choice in choosing the frontier as the

1. It was the urge of his political maturity and practical experience that he believed struggle should begin from the northern frontier where the powerful tribes could help such a movement. There was a large majority of the Muslims up to Turkistan. It was due to his political insight that he did not make India the centre of his political activities. Here he would have been forced to face hostile powers from every side and it would have been practically difficult to face the Sikhs.
2. W. W. Hunter op. cit; p. 5; Qeyammuddin Ahmed, op. cit; p. 50.
3. Kashmir occupied an important position in his plan of crusade. Its occupation would have provided him "control of an extensive area with ample resources a large majority of the Muslim population and a strong line of natural defence, secure against Sikh incursions". See Qeyammuddin Ahmad op. cit; p. 50.
4. Qeyammuddin, Ahmad, op. cit; p. 50.

centre of his political activities could be judged in his own words, "In India I could not find a suitable place to begin my movement for ijihad though most of the people promised to help¹.

The people of Hazara², too supported the movement of Sayyid Ahmad. They were under the oppressive rule of Hari Singh Nalwa, the famous Sikh General and Governor of Hazara³. Sayyid Ahmed in the meantime proceeded to Balakoti which was an important village in Kunwar pass. It was here that a battle was fought between him and the Sikhs. Though he fought gallantly, he died with his 187 followers, the prominent among them was Shah Ismail⁴.

The Wahabi movement did not die with the death of Sayyid Ahmad and Shah Ismail. In fact, their sacrifices continued to inspire generations

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1. Abdul Hasan Ali Nadvi, Sirat-i-Sayyid Ahmad Shahid, Part I, p. 379, Lahore.
 2. Hazara lay on the border of Kashmir if it could be brought under control the road to Kashmir would be open.
 3. Qeyamuddin Ahmed, op. cit; p. 50.
 4. Qeyamuddin Ahmed, op. cit; pp. 69-70; M.A. Nadvi, op. cit; p. 43.

of Indian Muslims. What is important to note is that the British left no stone unturned in curbing the activities of the Wahabis¹. Thus, when Moulana Wilayat Ali of Sadiqpur, was invited by Zamim Shah² to capture Balakote and upper Hazara³, the British once again grew apprehensive of the Wahabi activities. The Wahabis had to ultimately surrender.

The Wahabis were victimised during the period when the Great Mutiny took place⁴. Some of the Wahabis like Maulana Yahya Ali and Farhat Hussain were exiled to Andaman who died there⁵. In 1864 there took place the famous Ambala Trial in

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1. Ram Gopal, op. cit; p. 24.
 2. Zamim Shah was the chief in the Kaghan Valley, which was adjacent to Keshmir.
 3. Qeyammuddin Ahmad, op. cit; p. 108.
 4. James Hastings, Encyclopaedia of Religion and Ethics, 1921 p. 662; M. A. Nadvi, op. cit, p. 60. W. W. Hunter, op. cit; p. 16.
 5. Qeyammuddin Ahmad, op. cit; p. 238.

which eleven persons were convicted and later punished. They are as under:-

1. Yahya Ali;
2. Mohammad Jafar;
3. Abdul Rahim of Sadiqpur;
4. Mohammad Shafi;
5. Abdul Karim;
6. Abdul Gaffar;
7. Qazi Mian Jan;
8. Abdul Ghafur;
9. Husaini of Patna;
10. Husaini of Thenaser;
11. Elahi Bux.

Another important trial took place in 1865 in which Moulvi Ahmad-Ullah of Patana was tried. His property was snatched away and was sentenced to life imprisonment.

The British attitude towards the Wahabis gave a serious set back to the Wahabi movement as a political force. As we have seen that the term "Wahabi" was coined by the British¹ and it was never

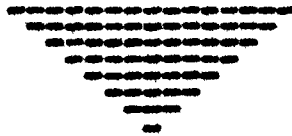
1. Ziya-ul-Hasan, Farooqi, op. cit; p. 135.

used for themselves by the followers of Sayyid Ahmad and Shah Ismail¹. In the changed circumstances, most of the Wahabis felt constrained to call themselves Ahl-i-Hadith². The so-called Wahabi movement in India now entered a different phase in its history. The Ahl-i-Hadith kept aloof from politics and confined themselves to the social and religious reform of the Muslim community in India³. In the following chapters an attempt has been made to discuss the extent of their influence in religious thought and their impact on the Muslim society.

1. H. A. R. Gibb, Mohammadanism, p. 123.

2. Ibid;

3. Y. B. Mathur, Muslims and Changing India, 1972, New Delhi, p. 73.



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CHAPTER -- III:

AHL-I-HADITH MOVEMENT IN KASHMIR;

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The history of the spread of Islam in Kashmir was probably quite different from the rest of the Muslim countries of the world. It made its way into Kashmir not by coercion, but by gradual conversion¹. It is a fact that Islam is essentially a missionary religion and in this spirit Bulbul Shah came from Turkistan in the time of Suhadeva (1301-1320 A.D.) He was responsible for the conversion of a large number of Hindus to Islam². According to one account as many as ten thousand Hindus embraced Islam at the hands of Bulbul Shah³.

Rinchana (1320-1323 A.D.) who became the first Muslim king of Kashmir after the disturbed conditions created by Zulju's invasion, actually owed his conversion to Islam to Bulbul Shah⁴. He bore the name of Sadr-ud-Din⁵.

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1. M. A. Stien, Kalhana's Rajatarangini, p. 130
 2. G. M. D. Sufi, Kashir, p. 83
 3. Ibid;
 4. Anonymous Baharistan-i-Shahi, ff 6b, 7b.
 5. R. K. Permu, A History of Muslim Rule in Kashmir, p. 79.

It must be pointed out here that Islam had already made its headway in the northern peripheries of Kashmir viz, Swatgir, Kunwar, Pukhli, Bunayree, Hazara etc.¹ This fact which made the spread of Islam in Kashmir very easy has not been emphasized by modern scholars.

After the death of Rinchana, the Kashmir reverted temporarily to the Hindu rule. But in 1339, the Muslim rule returned under Shah Mir (1339-1342 A.D.) and his descendants continued to wield power for over two centuries².

It was during the reign of Shah Mir that a good number of Sayyids entered the valley and played an important part in the spread of Islam in Kashmir. Sayyid Ali Hamadani (1314-1385 A.D.) who is popularly known as Shah-i-Hamedan in Kashmir was a sufi³. He entered Kashmir during the reign of Sultan Qutb'ud-Din (1373-1389 A.D.) and was accompanied by 700 Sayyids.⁴

1. Nur-ud-Din Jafar Badakhshi, Khulasat-ul-Manaqib ff 99-100.

2. Abdul Qaiyum Rafiqi, Sufism in Kashmir, p. 223

3. Ibid; p. 42.

4. Ibid; p. 224.

Like most of his predecessors Sayyid Ali travelled very extensively¹. His most important journey, however, was his visit to Kashmir which according to Mohibbu'l Hasan was caused by the wrath of Timur (1335-1405 A.D.) towards the Alawi Sayyids of Hamadan². But this statement has been refuted by Abdul Qaiyum Rafiqi on the grounds that "Timur was not hostile to the Sayyids and he cannot be believed to have provoked to Sayyid Ali to leave his native place"³. He further states "Sayyid Ali had already sent two of his cousins, Sayyid Taju'd-Din and Sayyid Husain, to Kashmir to explore the religious atmosphere of that country"⁴.

However, during Sayyid Ali's stay in Kashmir for about six years, he highly denounced the unislamic practices and engaged himself in the task of

1. Ibid; p. 32.

2. Mohibbu'l Hasan, Kashmir Under Sultana; p. 56.

3. Abdul Qaiyum Rafiqi, op. cit; p. 34.

4. Ibid;

transforming Kashmir into purely Islamic country¹. He sent his disciples to various parts of the valley and himself travelled widely to further the cause of Islam in Kashmir².

According to Jafar Badakhshi, Sayyid Ali firstly had followed Hanafiya school, but later on became a follower of Imam Shafi's school (767-820 A.D.) It is noteworthy that Sayyid Ali, though a follower of Imam Shafi's thought, did not oppose the practice of Hanafite law in Kashmir³. It clearly indicates that his main purpose was only to strengthen the cause of Islam in Kashmir. As a result, he converted a large number of non-muslims to Islam in Kashmir⁴. According to one estimate Sayyid Ali converted as many as 37000 Hindus to Islam⁵. He not ~~not~~ only

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1. R. K. Parmu, History of Muslim Rule in Kashmir, p. 105; Mohibbu'l Hasan, op. cit; p. 56.
 2. Abdul Qaiyum Rafiqi, op. cit; p. 38.
 3. Nur-ud-Din Jafar Badakhshi, Mangubal-ul-Jewahir, ff, 30b, 31a.
 4. Hasan Shah, Tarikh-i-Hasan, Vol. III; p. 16.
 5. Mohibbu'l Hasan, op. cit; p. 235.

preached Islam but was also an erudite scholar. There are one hundred and seventy works which stand to his credit¹.

After the death of Sayyid Ali his son Mir Mohammad Hamadani (1372-1450 A.D.) came to Kashmir during the reign of Sultan Sikandar (1389-1431 A.D.)². Soon after his arrival he engaged himself in the task of preaching Islam. The most important person who accepted Islam at his hands was Suha Bhatta who later became his devout follower³. He was greatly impressed by the simplicity of Mir Mohammad Hamadani.

It must be pointed out here that Sultan Sikandar was the first Sultan of Kashmir who, under the influence of Mir Mohammad Hamadani, enforced Sheriat with great strictness in the country⁴. The use of wine, dancing of women, music, gambling were prohibited in the country⁵. Mir Mohammad Hamadani proved himself to be

1. Abdul Qaiyum Rafiqi, op. cit; p. 245.

2. Ibid; p. 99.

3. Sayyid Ali, Tarikh-i-Kashmir, f. 14a;
See also Hasan Shah, Tarikh-i-Hasan, Vol. III, p.23

4. R. K. Pannu, op. cit; pp 125-126.

5. Haider Malik, Tarik-i-Kashmir, ff 94b,95a.

a great upholder of Islamic law in Kashmir. But he had to encounter opposition from a leading mystic Sayyid Mohammad Hisari. The latter used to complain to the Sultan Sikandar who held Mir Mohammad Hamadani in greater esteem¹. Although Mir Mohammad Hamadani was no match for Sayyid Mohammad Hisari, in fact, Mir had recognized him as superior to himself². It is wrong to say that Sayyid Hisari did not like the way in which Mir Mohammad Hamadani and his patrons were preaching Islam. His complaint to the Sultan was against the unhealthy influence of the Mir³. This is supported by the subsequent change in the attitude of the Sultan Sikandar, as Jonaraja says that the sultan "fixed with some difficulty a limit to the advance of the great sea of Yavanas" and abolished izya⁴ (turuskadanda).

1. Sayyid Ali, op. cit; f. 10a.

2. Abdul Qaiyum Rafiqi, op. cit; p. 102.

3. Ibid; p. 103.

4. Ibid;

Thus, feeling the change in the Sultan Sikandar's attitude and particularly on account of Sayyid Hisari's opposition, Mir Mohammad Hamadani made up his mind to leave the valley after staying there for a period of twelve years¹.

The influence of the sufis on the religion of the people of Kashmir was of greater importance. They had come to Kashmir with the intention of preaching Islam. They established Madrasas where Islamic knowledge was imparted to common people².

The role of the Rishis in the spread of Islam in Kashmir was not of less significance. Their mystical deeds had a great mark on the people simultaneously paved the way towards Islam. And the people who came under their contact were greatly influenced by their mysticism³. To quote G. M. D. Sufi, "Rishis smoothened the path of Islam in its low, steady and

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1. R. K. Parmu, op. cit; p. 118;
Abdul Qaiyum Rafiqi, op. cit; p. 103.
 2. Abdul Qaiyum Rafiqi, op. cit; p. 213.
 3. G. M. D. Sufi, Kashir; p. 98;
Mohibbu'l Hasan, op. cit; p. 285.

systematic conversion of practically the whole valley"¹. Besides Shaikh-Nur-ud-Din (1378-1439 A.D.), the founder of the Rishi order in Kashmir, other Rishis who contributed to the cause of Islam were Bam-ud-Din, Zain-ud-Din, Latif-ud-Din, Nasr-ud-Din, and Qiyam-ud-Din².

Shaikh Nur-ud-Din (Nund-Rish) was critical of the Mullahs who made it their profession to recite Quran and get money in return. He considered them "veritable patterns of hypocrisy"³. Though illiterate, Nur-ud-Din gave utterances to hundreds of beautiful sayings in Kashmiri, which are preserved in Nur-Nama⁴. These reflect the social life of the people and the religious attitude of the Mullahs towards them. His message was not confined to one race or one class, but addressed to mankind as a whole⁵.

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1. G. M. D. Sufi, op. cit; p. 98.
 2. Abdul Qaiyum Rafiqi, op. cit; p. 159.
 3. Ibid; p. 156.
 4. Ibid; p.149.
 5. Ibid; p. 158.

Lalla Arifa (Lal Ded) who was born in about the middle of the fourteenth century is said to have influenced ~~Nur~~ Nur-ud-Din's thought. This explains why there is a synthesis of Hindu and Muslim thought in the poems of Nur-ud-Din. However, his sayings indicate that he believed in the fundamental principles of Islam-- the unity of Godhead, Namaz, Day of Judgement etc.¹. Nur-ud-Din, like Lalla Arifa, also preached tolerance and respect for each others faith. As a matter of fact, Islam in Kashmir, began to assume a new form under the influence of Rishis who laid more emphasis on following the right path by practising virtues like tolerance, brotherhood and social service². The Rishis did not lay much emphasis on the doctrinal side of Islam.

The spread of Islam in Kashmir received a further impetus towards the close of fifteenth century with the arrival of Shaik-Shamsu'd-Din Iraqi. He left no stone unturned in propagating Shiasism in Kashmir³.

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1. Dawud Mishketi, Asrarul-Abrar, ff 67b, 68a; Abdul Qaiyum Rafiqi, op. cit; p. 152.
 2. Abdul Qaiyum Rafiqi, op. cit; p. 156.
 3. R. K. Parmu, op. cit; p. 430-431.

But soon after the arrival of Mirza Haider (1540-1551 A.D.) Sunnism again became the dominant Muslim religion in the valley. He followed a policy of persecution against the Shias and even the tomb of Shamsu'd-Din was razed to the ground¹. He is charged to have done so because of his close intimacy with Shaikh Hamza Maqdoom². But this seems totally unauthentic because Tarikh-i-Rashidi does not make any mention of his association with the Suhrawardi saint.

It was not until the end of the fifteenth century that the majority of the inhabitants of the valley had embraced Islam.³

Although sufis and Rishis played an important role in the spread of Islam in Kashmir, the role of most of their descendants and credulous worshippers of their shrines proved to be very reactionary. They popularized the philosophy of quietism and escapism⁴.

1. Mirza Haider, Tarikh-i-Rashidi, ff 20a, 21a

2. Baba Nasib, Rishi Nama, f. 365a

3. Mohibbu'l Hasan, op. cit; p. 235.

4. Ibid; p. 225.

Many alien practices entered Islam because of the fact that the converts did not give up their old customs and practices. The Khanaqahs became the centres of superstition and charlatanism¹. They began to be worshipped by the credulous masses who came there as pilgrims to beseech the aid of the saint. Their graves of the saints began to be worshipped by all the Kashmiris for the fulfilment of their wishes and vows².

As said before the Hindus who embraced Islam could not completely give up their old beliefs and practices. There is ample evidence to show that both Hindus and Muslims observed a certain set of rituals alike³. For example, when there was a cholera or a smallpox epidemic in the city, its occurrence was attributed to the ginis and God or goddesses⁴.

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1. Abdul Qaiyum Rafiqi, op. cit; p. 215; Mohammad Ishaq Khan, History of Srinagar; p. 104; Lawrence, The Valley of Kashmir; p. 93.
 2. Abdul Qaiyum Rafiqi, op. cit; p. 215.
 3. Lawrence, op. cit; pp. 285, 286.
 4. Mohammad Ishaq Khan, History of Srinagar; p. 105

Thus, while describing the religious behaviour of the people of the city of Srinagar during the Dogra rule Mohammad Ishaq Khan observes, that when smallpox attacked children, Muslims would usually consult their 'Pir' and the Pandits would perform some regular ceremonies¹. In times of natural calamities also both Hindus and Muslims performed some customary practices. The Muslims used to go Idgah while the Hindus visited Sharika Devi's hill to invoke God's help at the time of distress². The Hindus and Muslims were alike in making offerings to the dead on prescribed occasions³. While the Hindus performed the Sharda ceremonies, the Muslims organized Khatam-i-Sheriff. Ishaq Khan further points out that for childless parents it was customary to visit shrines and call the aid of the saints and darweshes and keep fasts in order that they might be blessed with children⁴.

It would not be out of place to mention here that "at Waripura in the Magam Ilaka, both the Muslims and Hindus worshipped a stone having an imprint of foot.

1. Mohammad Ishaq Khan, History of Srinagar, pp; 105-106.
2. Ibid; p. 106.
3. Ibid;
4. Ibid; p. 107.

The Musalmans worshipped it as Kadam-i-Rasul (the Prophet's foot print) and Hindus as Vishnu ped (Vishnu's foot)¹.

So common were Hindu practices among Muslims that it was impossible to distinguish them from non-muslims². Lawrence was probably right when he pointed out that Kashmiri Sunnis were only Musalmans in name and that they were Hindus in their hearts³.

Until the beginning of this century, no religious reform movement took place among the Muslims of Kashmir⁴. In fact, the Muslims continued to stick to the customs, habits and manners of their Hindu ancestors. The nineteenth century travel accounts fully substantiate this fact.

1. Lawrence, op. cit; p. 286.
2. Ibid;
3. Ibid;
4. Census, 1921, I, pp 60-61, See also Mohammed Ishaq Khan, History of Srinagar, p. 107.

In Maharaja Ranbir Singh's time Sayyid Husain Shah Batku¹ raised his voice against 'Pir-mu-reedi', tomb worship and denounced the worship of asthans (shrines)². Husain Shah had visited certain literary centres in India like Deoband³ and had the privilege of being the pupil of the prominent Ahl-i-Hadith leader, Nazir Husain Dahlawi⁴. It was from him that he learnt theology and jurisprudence. It was his association with the leaders of Ahl-i-Hadith at

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1. He was a resident of Batakpora near Madeen Sahib in Srinagar. He was named Batku by the Mullahs after the name of his Mohalla Batakpora.
 2. Hasan Shah, Tarikh-i-Hasan, I; p. 442; Mohammad Ishaq Khan History of Srinagar; p. 107. See also Moulvi Anwar Shah, Basharat-ul-Mumineen, pp 36-37.
 3. Mohammad Assad-ullah Quraishi, Tarikh-i-Ahmadiyat Jammu Kashmir, 1973; p. 30
 4. Ghulam Nabi Mubarak, Khutba-i-Sadarat, 1957. p.31. Moulvi Nazir Husain was given the title of Shaikhul Kull for his learning. He was highly venerated as the Muhaddith, jurist and exegetist. He was respected for his high birth and courtly behaviour, but above all he was respected for his knowledge and his devotion to the cause of Tauhid. He also came under the influence of the Wahabi Movement of Sayyid Ahmad Bareilvi. See Mohammad Ibrahim Siyalakoti, Tarikh-i-Ahl-i-Hadith, pp 417-419; Abu Imam Khan Yahya, Hindustan Mei Ahl-i-Hadith Ki Ilmi Khidmet, 1937; p. 15; Qayammuddin Ahmad, The Wahabi Movement in India; pp 286-287; Zameer-ud-Din Siddiqui, British Conquest and Trends of Muslim Thought, Aligarh; pp 2-5.

Delhi, that brought about a great change in his religious thought. No sooner had he entered the valley, than he vehemently raised his voice against the customs deep-rooted in the Muslim society¹, which he declared were all borrowed from Hinduism². Not only this, but he also advocated the cause of Tauhid-- oneness of God³. He delivered a series of lectures at Zaldagar Mohalla, which were purely based on Tauhid⁴, and which even impressed Mir Waiz Ahmad-Ullah of Jamia Mosque⁵. He urged the people to follow in detail the practice of Prophet Mohammad. His denunciation of the grave worship and saint worship was not liked by the Mullahs and Muftis of Srinagar⁶.

1. Hasan Shah, Tarikh-i-Hasan, I, p. 442
Moulvi Anwar Shah, Basharat-ul-Mumineen, pp 36-37;
Mohammad Ishaq Khan, History of Srinagar; p. 107
2. Moulvi Anwar Shah Basharat-ul-Mumineen; p.36
3. Mohammad Assadullah Quraishi, op. cit; p. 30
4. Ibid; Moulvi Anwar Shah op. cit; p. 36.
5. Mohammad Assad-ullah Quraishi, op. cit; p. 30.
6. Hasan Shah, op. cit, I; p. 442; Mohammad Ishaq Khan, History of Srinagar; p. 107.

He had to encounter, from the very outset, bitter and determined opposition of all sects of Muslim community. The Mullahs and Muftis of Kashmir even issued fatwas (decrees) against him, condemning him as an impostor and an infidel¹. The Muslims were not even allowed to talk to him and if any-body did so, he was considered to be an apostate from Islam². He was also denounced as Dajjal (anti-christ)³. This opposition of the local Mullahs was so strong that Maharaja was compelled to give orders for Sayyid Shah's expulsion from Srinagar⁴.

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1. Moulvi Anwar Shah, Basharat-ul-Mumineen, pp. 36-37.
 2. Muslim, April 2, 1958; pp 11-12.
 3. Moulvi Anwar Shah, Basharat-ul-Mumineen p. 36.
 4. Moulvi Ghulam Nabi Mubarak, Khutba-i-Sadarat, 1557; p. 31.

It must be pointed out here that Mohammad Ishaq Khan on the basis of Tarikh-i-Hasan, I, p. 442 mentions in his work entitled History of Srinagar, Husain Shah's expulsion from the state. But, on the other hand, there are a good number of references to suggest that Husain Shah was expelled from Srinagar, who, then proceeded to Shopian and made it a centre of his activity until his death.

It must be pointed out here that Hussain Shah Batku did not lay any emphasis on jihad whereas, the Wahabi leaders in India enthusiastically preached jihad¹.

Although Hussain Shah's movement did not make any headway, he was, however, able to influence the minds of some prominent citizens of Srinagar namely, Sabzar Shah, Abdul Aziz Chikan, Moulvi Hasan Shah etc.²

Having been expelled from Srinagar, Hussain Shah now began to preach his doctrines in Naasnoor³, a village in Shopian. But he was forced to leave Naasnoor, since the Ahmadiyas had made it a centre of their activities⁴. He then proceeded to Yaripora where he

1. Kashmir ceased to be an independent state since its occupation by Mughals in the year 1586. The Chaks, no doubt, resisted the Mughals but were suppressed. The Mughals did not recruit Kashmiris in the army. As a result, Kashmiris lost their martial spirit. This is probably the reason why Hussain Shah did not preach jihad.

2. Muslim, January, 1959.

3. Mohammed Assad-ullah Quraishi, op. cit; pp 30-31.

4. Ibid;

got a good response from the local people for his tirade against the superstitious practices¹. Atta Mohammad Khan², who was a Rais of the time came under his influence. He also began to propagate "Wahabi" doctrines and was able to win a considerable number of his followers. It was, as a result of his efforts, that the movement spread in some villages of Shopian Tehsil particularly Kanipore, Yaripora, Gaamzan, Rishinagar, Shorish etc.³ Lawrence mentions that two hundred families had accepted the "Wahabi" faith by his time⁴. Though Maharaja Ranbir Singh stamped out the propagandists⁵, remarked Lawrence, the movement, in turn, achieved a considerable success.

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1. Moulvi Hasan, op. cit; I; p. 442.
 2. Atta Mohammad Khan, a son of Sher Khan, was a jagirdar in the Dogra regime. His ancestors are said to have been the rulers of Karna (Darada). When Kashmir came under the control of the Sikhs, Atta Mohammad Khan's ancestors were dispossessed of their jagir. However, the Sikh rulers used to give a certain portion of the revenue of Karna principality to Sher Khan's descendants. See Mohammad Assad-ullah Quraishi, op. cit; pp 39,41; Hassan Shah, op. cit; I, p. 442.
 3. Mohammad Assad-ullah Quraishi, op. cit; pp 27-28.
 4. Lawrence, op. cit; p. 285.
 5. Ibid;

After the death of Husain Shah, the movement gained ground mainly owing to the efforts of Moulvi Anwar Shah Shopiani¹. He was a pupil of Husain Shah Batku. It was under the latter's guidance that Anwar Shah studied the Quran and jurisprudence.

Moulvi Anwar Shah was very severe in his criticism of the worshiping of tombs and graves². He denounced the unislamic practices observed by the people at graves and shrines in vehement terms. Infact, he became the greatest exponent of Tauhid³.

It is important to note that the Ahl-i-Hadith did not have strong-hold in Srinagar except in locality of Narwara, where Sabzar Shah carried on his activities⁴. In the absence of any organization, they had to face many difficulties. Furthermore, the strong opposition

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1. Mohammad Ayub Bajtab and Abdullah Teari, Neerposh, pp 13-15.
 2. Moulvi Anwar Shah, Guldasta Anwari, p. 10; Diwan-i-Anwari, pp 12,17
 3. Moulvi Anwar Shah Basharat-ul-Mumineen, pp 21-23

This religious reform movement which was previously dubbed as Wahabi, now came to be known as Ahl-i-Hadith Movement.

4. Hasen Shah, op. cit; pp. 442; Mohammad Ishaq Khan, op. cit; p.107.

of the Mullahs created a number of problems for them. It was at their instance, that the people resorted to social boycott against the Ahl-i-Hadith. Even violence against the Ahl-i-Hadith was justified by the Mullahs¹. Fatwas were issued that the dead-bodies of the Ahl-i-Hadith should not be buried in the Muslim graveyards², and that no Muslim should enter into matrimonial alliance with them³. Not only this, but they were not allowed to enter the mosques⁴. The majority of the Kashmiri Muslims were (and are) the followers of Abu Hanifa⁵. Since the Ahl-i-Hadith did not adhere to this school of thought, this explains why the common Muslims in Kashmir began to regard them as the enemies of Abu Hanifa⁶.

1.- Muslim 2 March, 1944; pp 5-6.

2. Muslim 5 April, 1961; p. 7; 2 March, 1960; p. 8.

3. Ibid; Muslim November, 1941; pp 7-9.

4. Mir Waiz Ahmad-ullah, Ahl-i-Hadith Kei Nisbat, p. 1; Haji Mohammad Shahded, Fatah-i-Ahl-i-Hadith, pp 3-4, Ghulam Nabi Mubarak, Faisalah-Ahl-i-Hadith, pp 3-6.

5. Moulvi Mohammad Sa'adat, Halat-i-Amir-i-Kabir, p. 22.

6. Muslim.

In spite of the opposition, Moulvi Anwar Shah continued to propagate his ideas¹. Since he was not allowed to enter mosques, he used to offer prayers and recite khutba secretly in certain homes. It is interesting to note that in the absence of Mimber, Anwar Shah would sit on the mortar².

The activities of Moulvi Anwar Shah were not looked with favour by the people and their religious leaders, who now tried to damage his reputation. Anwar Shah was described as a man of low origin. Even the attitude adopted by the government towards the movement was far from being justified. Moulvi Anwar Shah was taken into custody by the government³.

Although Anwar Shah's arrest caused some set back to the movement, however, after his release the movement once again gained momentum since he continued

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1. Mohammed Ayub Batab, op. cit; pp. 13-14.
 2. Based on interview with Assad-Ullah Khan, R/O Zaldager, 85 years old; also Moulvi Nur-ud-Din; also Moulvi Abdul Hamid Shopiani (Son of Moulvi Anwar Shah).
 3. Moulvi Abdul Gani, Khtiljat-ul-Kubra; pp. 3-4. See Moulvi Anwar Shah, Talim-i-Sunnat; pp 5-6. See Mohammed Ayub Baytab, op. cit; p. 13. Anwar Shah felt happy on the eve of his arrest. As he ~~xxx~~ remarked:-

شاد الخور بر لب طم گلشن باغ سنن
قید در زندان شه شیدا زین دیر راو

his tirade against shrines¹. In due course of time he laid the foundation of the Zaldager Ahl-i-Hadith mosque². The Ahl-i-Hadith were contemptuously denounced as Kutas³ and Ahl-i-hawwa⁴.

1. Moulvi Abdul Gani, Khatijat-ul-Kubra, pp 3-4; Moulvi Anwar Shah Talim-i-Sunnat, pp 5-6. Mohammad Ayub Baytab, op. cit; pp 13-14.
2. It was the first mosque of Ahl-i-Hadith in the whole valley, which for a quite considerable time remained a centre of Ahl-i-Hadith activities in Srinagar. It is said that Shah Mohammad who was attached with Maharaja's court, got permission from Maharaja for its construction.
3. The Sunni Musalmans of Srinagar were completely under the control of two chief Mullahs viz, Mir Waiz Jamia Mosque and Mir Waiz Hamadani Mosque. The people who followed Imam of Jamia Mosque were called as Kutas by those who followed Imam of Hamadani Mosque. The latter were called Chikas by Kutas. Since a good number of Ahl-i-Hadith originally were the followers of Imam of Jamia Mosque, they now came to be known as Kutas.
4. The Ahl-i-Hadith were called Ahl-i-hawwa by the Hanafis because the latter thought that the former interpreted the Quran and Hadith in whatever manner they liked to do.

Moulvi Anwar Shah visited various places in the valley of Kashmir. He also went to Budarwah and Ladakh for propagating the Ahl-i-Hadith tenets¹. It was on his way to Ladakh that he met Haji Mohammad Shahdad, the prominent shawl trader of Kashmir, who afterwards became his follower.

With the passage of time the Ahl-i-Hadith were able to construct new mosques of their own in some parts of the city². Among these may be mentioned Gagar mosque at Zaina Kadal, Jama Bazar mosque at Bohri Kadal, Qazi mosque at Karfali mohalla³.

Moulvi Ghulam Nabi Mubarak's association with the movement from 1920 onwards proved to be of greater significance. He knew Persian, Urdu and Kashmiri very well⁴ and was also a prolific writer,

1. Mohammed Ayub Baytab, Neer Posh, pp 13-14, Moulvi Anwar Shah, Talim-i-Sunnet, pp 5-6.
2. Muslim, Jameed-ul-Awal, 1360.H, p. 4.
3. Moulvi Ghulam Nabi Mubarak, Tahgeek-i-Wagt-i-Juma, 1935; p. 4.
4. Moulvi Ghulam Nabi Mubarak, Moezat-ul-Fatiha, pp, 5-7.

He became the Imam of Jama Bazar Mosque soon after the demise of its Imam. He was able to attract considerable number of people on account of his vast learning and oratory¹. Besides, he wrote against the Shias, Ahmadiyahs, Arya Samajists and Christian missionaries².

The Mullehs and Muftis, of Kashmir on the other hand, could not give up their old claims of calling Ahl-i-Hadith as "Wahabis"³. The imperial power was also against the movement. Special orders were issued by British India that such movements should not in any way spread and government should keep strict vigilance⁴.

The Christian missionaries who had already entered Kashmir tried to win country for the christ⁵. The Ahl-i-Hadith Moulvis especially Mubarakki wrote extensively against the missionary activities and

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1. Ibid;
 2. Ibid; p. 7; Faisalah Aa'smani; 1932; p. 3-6
 3. Moulvi Anwar Shah, Basharat-ul-Mumineen; pp, 10, 20, 23; Mohammed Ishaq Khan, History of Srinagar; p.108.
 4. Muslim, 2 April, 1360.H, p. 18.
 5. Mohammed Ishaq Khan, History of Srinagar; p. 124.

considered their claims against Islam as fabrication and highly objectionable¹. The Christian missionaries believed that "Islam permits one to wage a war against non-muslims"². Moulvi Mubarakī criticised the missionaries through his speeches and writings. Besides, Arya Samajists, too, came under his criticism³.

In 1921, the Ahl-i-Hadith were forcibly driven out of the Aali Masjid on the day of Id'ul Zuha. Their presence in the mosque on such an occasion was not liked by the Hanafis and they alleged that the Ahl-i-Hadith had deliberately come to create confusion⁴. Some of the Ahl-i-Hadith were imprisoned and others ruthlessly beaten by police⁵.

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1. Moulvi Ghulam Nabi Mubarakī, Moezat-ul-Fatiha, p. 7; Muslim Jameed-ul-Awal, 1360. H. p. 6.
 2. Muslim, Jameed-ul-Awal, 1360. H; p. 6.
 3. Moulvi Ghulam Nabi Mubarakī, Moezat-ul-Fatiha, p. 7; Muslim.
 4. Mir Waiz Ahmad-ullah, Ahl-i-Hadith Kai Nisbat, pp. 1-2.
 5. Ibid;

The Ahl-i-Hadith in the twenties of this century founded Anjuman-i-Ahl-i-Hadith¹, whose founding members were Haji Mohammad Shahdad, Ghulam Nabi Mubarak, Abdul Aziz Chikan, Ghulam Shah Naqeeb and few others². While Haji Mohammad Shahdad was made the first President of the Anjuman, Mubarak was made its Secretary³. It is true that the influence of the Anjuman was limited to a few families in Kashmir, yet by attacking the social evils, which like a canker, were eating into the vitals of the Muslim society, the Anjuman did play an important role in reforming the Muslim society⁴.

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1. The census of 1921 (Part I, p. 64) points to the existence of the Anjuman in Srinagar even before 1920. Mohammad Ishaq Khan on the basis of his conversation with Moulvi Ghulam Nabi Mubarak mentions in his work (History of Srinagar; p. 107 F.N.) that Anjuman was founded in about 1925. But official records of the Ahl-i-Hadith organizations pointed that Anjuman-i-Ahl-i-Hadith came into being in 1923. See Alkulyat-i-Salafiya, Jamiyat-i-Ahl-i-Hadith; p. 11.
 2. Mohammad Ishaq Khan, History of Srinagar; p. 108; See also General Report, Jamiyat-i-Ahl-i-Hadith Jammu-Wa-Kashmir; p. 5
 3. Haji Mohammad Shahdad, Fatah-i-Ahl-i-Hadith, pp 1-2.
 4. Mohammad Ishaq Khan, Perspectives on Kashmir, p. 140.

As has already been pointed out that the leaders of the Anjuman had come into close contact with Ahl-i-Hadith leaders of Punjab like Sona-ullah Amritsari and Ibrahim Siyalkoti¹. Besides them, many other Ahl-i-Hadith leaders of the Punjab came to Kashmir at a number of times and financially assisted the Ahl-i-Hadith movement of Kashmir².

The establishment of the Anjuman-i-Ahl-i-Hadith was, however not liked by the Mullahs and Muftis of Srinagar³. They issued a fatwa against the organization, "debarring its members from attending the mosques"⁴. The Ahl-i-Hadith now filed a case against the decision of the Mullahs and Muftis. The Mir Waiz of Jamia Mosque remained neutral⁵.

1. Ghulam Nabi Mubarak, Jammu-Wa-Kashmir-Ahl-i-Hadith Conference, p. 3. See also Mohammad Ishaq Khan, Perspectives on Kashmir, p. 139.
2. Ibid;
3. General Report, Jamiyat-i-Ahl-i-Hadith, p. 5
4. Mohammad Ishaq Khan, History of Srinagar, p. 108.
5. Mir Waiz Ahmad-ullah, Ahl-i-Hadith Kai Nisbat, pp.1-3

Ghulam Hasan Khan in his work entitled "Freedom Movement in Kashmir" (p.70) wrongly mentions that case was filed against Mir Waiz. There is hardly any evidence to substantiate this statement. But, on the other hand, there are number of references which show that the case was filed against Qawammuddin and other Mullahs. See Haji Mohammad Shaddad, Fatah-i-Ahl-i-Hadith, p.3; also Ghulam Nabi Mubarak, Faisalah-Ahl-i-Hadith, pp. 4-5.

The names of both plaintiffs and respondents are given below:-

Plaintiffs

1. Abdul Aziz Chikan
S/O Abdul Samad
R/O Naalbandpore
2. Mohammad Haji
S/O Abdul Rehman
R/O Kalal Dewal
3. Mohammed Remzan
S/O Mohammad Azim
R/O Bulbul Lenkar.

Respondents

1. Moulvi Qawammuddin
S/O Sharif-ud-Din
2. Sherif-ud-Din
S/O Aziz-ud-Din
3. Moulvi Ama'ar-Ullah
S/O Noor-ud-Din
4. Mohammad Yusuf
S/O Sadr-ud-Din
R/O Wazapora
5. Zia-ud-Din
S/O Bedr-ud-Din
6. Mohi-ud-Din Shah
S/O Ahd Shah
R/O Fateh Kadal.
7. Ghulam Mohi-ud-Din
R/O Jamia Mosque.
8. Sadr-ud-Din
R/O Jamia Mosque
9. Noor-ud-Din
R/O Jamia Mosque
10. Hasan Shah Koewoose,
S/O Habib Shah
R/O Renge Hamam, Nowhatta
11. Abdullah Mahajan
S/O Bahar Shah
R/O Ranger Mohalla
Nowhatta.
12. Naba Joo
S/O Hidu Joo
R/O Paandaen.
13. Maama Mattoo,
S/O Habib Mattoo
R/O Kalamdanpore

Respondants

14. Ahad Shah,
S/O Qaari Mahada Shah
R/O Malchi Mir near
Aali Kadal.
15. Maama Shah
S/O Qamr-ud-Din
R/O Surnia Mohalla
Kawedara.
16. Waiz Ahmad,
S/O Khalil
R/O Malchi Mir
17. Mahda Shah
S/O Shams-ud-Din.

The plaintiffs case mainly was based on the following grounds:-

1. That they should be allowed to offer prayers in the Id'gah mosque with the rest of the Sunni Musalmans.
2. That they should be allowed to say Amin loudly and that the Hanafis should not object to their act of Rafi-Yadain in thir mosques¹.

After the prolonged discussions the court gave its verdict in favour of Ahl-i-Hadith². The court

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1. Haji Mohammed Shahdad, Fatah-i-Ahl-i-Hadith, pp. 3-4; Ghulam Nabi Mubarak Faisalah-Ahl-i-Hadith, pp 5-6.
 2. Haji Mohammed Shahdad, Fatah-i-Ahl-i-Hadith, pp 23-24; Mohammad Ishaq Khan, History of Srinagar, p. 108.

decided that Ahl-i-Hadith should not be debarred from offering prayers in the mosques of the Hanafis¹. They were also allowed to offer prayers according to their own beliefs².

The leaders of the Ahl-i-Hadith movement were now able to preach courageously against the 'Pirs' and the shrines³. The Zaldagar mosque became a strong hold of the Ahl-i-Hadith under Moulvi Anwar Shah, who was dauntless in his criticism against the 'Pirs' and superstitious practices of their followers⁴. His open criticism against 'Pirs' brought him into conflict with a large number of Muslims and a lot of propaganda was carried on against him⁵. He was also denounced as 'Kufi', Najdi and some other bad names were given to him.⁶

1. Haji Mohammad Shah, Fatah-i-Ahl-i-Hadith, p. 24; Ghulam Nabi Mubareki, Faisalah-Ahl-i-Hadith, pp 15-16.
2. Ibid;
3. Mohammad Ishaq Khan, History of Srinagar, p. 108.
4. Ibid;
5. Ibid;
6. Moulvi Anwar Shah, Basharat-ul-Mumineen, pp 6, 10, 20, 23, 24.

But the Ahl-i-Hadith movement continued to make progress in spite of the opposition of the Mullahs. The movement owed its success mainly to the efforts of Mubarakī who organized it on a sound-footing¹. It was because of his ceaseless activity that his services as a teacher in the Islamia school were terminated by the Anjuman-i-Nusrat-ul-Islam². It may be noted here that the latter organization was the strong hold of the Mullahs.

The death of Anwar Shah and Moulvi Hasan Shah in the year 1940 was the greatest blow to the movement³. Moulvi Abdul Gani Shopiani was declared the rightful heir to the mosque of Zaldegar after his father's death. He had already studied at Punjab from the eminent Ahl-i-Hadith leaders viz Uba'idullah Siyalkoti, Abdul Minan Wazirebadi and Abdul Aziz Rahimabadi⁴. Like his father he made shrines responsible

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1. Ghulam Nabi Mubarakī, Moezat-ul-Fatiha, p. 7.
 2. Muslim, Moharram, 1360. H; pp 18-20.
 3. Muslim, Jameed-ul-Awal, 1360. H. p. 4; Shaban, 1359. H; p. 2; Mohammad Ayub Baytab, op. cit; p.15.
 4. Abdul Aziz bin Baaz, Bidat Rasoom Sai Iitinaab, p. 44; Mohammad Abdullah Tsari, Intiqal-i-Purma'al pp. 17-18, see also Mohammad Ayub Baytab, Neer-posh, pp 30-31.

for the ills which had crept into the Muslim society, and criticised the Tagallid-i-Shakshi which, according to him, was not permitted by the Shariat.¹ He quoted Shariat in support of his argument that Tagallid-i-Shakshi was bound to lower dignity of man and as such led to his servitude².

Moulvi Abdul Gani visited a number of places in the valley with the intention of propagating the ideas of his father³.

The role played by Abdul Kabir Deva in the propagation of the Ahl-i-Hadith doctrines was of no less significance. Because of his earnest efforts the movement spread in many villages of the Anantnag District.⁴ But in 1940, a conflict took place between Ahl-i-Hadith and Hanafis owing to a difference of opinion on some minor points. The mosque of Islamabad was snatched away from the Ahl-i-Hadith after the

1. Moulvi Abdul Gani, Ratbul Jani, p. 65
2. Ibid;
3. Abdul Aziz bin Baaz, op. cit; p. 44; Mohammed Ayub Baytab, op. cit; p. 44.
4. Muslim, Nov, 16, 1946; pp. 9-11.

court had given its decision in favour of Hanafis¹. Afterwards, the Ahl-i-Hadith constructed a separate mosque for themselves.

The Ahl-i-Hadith movement would have registered good progress during the period under review, but for some internal differences which arose on certain issues among the leaders of the movement themselves². Thus in 1940, the Ahl-i-Hadith formed two separate groups viz Bazam-i-Tauhid, and Anjuman-i-Gurba-i-Ahl-i-Hadith³. Moulvi Mubarakhi became the first President of Bazam-i-Tauhid⁴ and continued to direct this organization till his death in 1979. The Bazam-i-Tauhid and Anjuman-i-Gurba-i-Ahl-i-Hadith have always been at daggers drawn with each other⁵. It is important to

1. Muslim, October 2, 1942; pp. 7-9; Nov., 1942; p.7.
2. Muslim Ziqad, 1359. H. p. 13.
3. Muslim Jameed-ul-Saani, 1359.H. p. 2; also 2 May, 1943; p. 7.

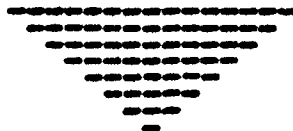
It is interesting to mention that the followers of Anjuman-i-Gurba-i-Ahl-i-Hadith were (and are still) dubbed as "Zaldagris" for their style of prayer. See Chihal-i-Hadith, 1389.H.; p. 6

4. Muslim, Jameed-u.Saani, 1359.H. p. 2.
5. Moulvi Abdul Gani, Tasdeek-i-Waqt-i-Juma; pp.2-3.

note here that while the Anjuman-i-Gurba-i-Ahl-i-Hadith kept its individuality, the Bazam-i-Tauhid had to make some compromises in view of the local conditions¹. Thus Moulvi Mubarakhi was not against the recital of Naat in the mosques. This explains why he was able to attract a large number of people to his fold². A good number of the followers of the movement in due course of time founded a new organization which came to be known as Jamiyat-Ahl-i-Hadith. At present it is working under the chairmanship of Moulvi Nur-ud-Din of Gow-Kadal mosque.

1. Muslim, Ziqad, 1359. H. p. 13.

2. Ghulam Nabi Mubarakhi, Moezat-ul-Fatahi, pp. 6-8.



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CHAPTER -- IV

RELIGIOUS IDEOLOGY:

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Ahl-i-Hadith (the followers of the Prophetic tradition) are Sunnis. They confine themselves to the text of the Quran and the Hadith¹, and rely on the individual judgement upon them. They lay much emphasis on the right to interpret the Quran themselves and believe that followers of the great imam Abu Hanifa have renunciated this right. So they endeavour to put this right into practice². Besides the Quran and the Hadith, they also base their religious thought on the two sources of law, sanctioned in Hadith i.e. qiyas (analogy) and ijma (consensus)³. Any issue which was not explicitly discussed in the Quran and Hadith, could be

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1. Moulana Abdul Salam Bastawi, Ghair-Mugallid Aur Ahl-i-Hadith, p. 3; Moulana Anwar Shah, Usul-i-Hadith, p. 2; Diwan-i-Anwari, pp 29-30.
 2. Muslim October 2, 1941; Dec., 1941; p. 11 Nov., 1943; p. 11.
 3. Ghulam Nabi Mubaraki, Tahgeek-i-Waqt-i-Juma, p. 4; Maulana Sona Ullah Amritsari, Ahl-i-Hadith Ka-Mazhab, p. 57-59.

settled by way of consensus¹. But, if the consensus was not acceptable to some, the issue could be settled by way of ijtihad². As an example of ijtihad, Moulana Sona-Ullah Amritsari analyzed the Quranic verse, "You may continue to eat during the nights of fasting until the first rays of the sun". By the exercise of reasoning, he argued that there would be no harm to one's fast if one were still reclining in bed after sexual relations at dawn. For if eating and drinking and sexual relations were legitimate at night, and one could eat until dawn, then one could remain in bed until dawn and only then arise to bathe. Sona-Ullah praised this kind of reasoning as a means of elucidating an obscure point while yet remaining faithful to the text³.

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1. Ijtihad is an individual reasoning or enquiry on the part of Muftahid on a point not given in traditions. It is a process of arriving at logical conclusions on certain vague issues through deductions on questions of law and theology. The person doing this deductive thinking is known as Muftahid (one who is well versed in jurisprudence).
 2. Moulana Sona-Ullah Amritsari, Ahl-i-Hadith-Ka-Mazhab, pp 57, 62.
 3. Barbara Daly Metcalf, Islamic Revival in British India, p. 271.

There was a lot of controversy between Mir Waiz Yusuf Shah and the Ahl-i-Hadith over the typical issue whether the meaning of Khutba would be explained in Arabic or any other regional language¹. The former began to curse those who translated it in Kashmiri language and believed there was hardly any reference in the traditions about it². The Ahl-i-Hadith while exercising reason on this issue, were sure that the meaning of Khutba might be explained in a language comprehensible to all, and not in a language which could not be understood by the masses³. The Ahl-i-Hadith, also believed that there was a consensus of the whole community on this issue⁴.

The Ahl-i-Hadith do not follow explicitly the doctrines of any one of the schools of Sunni sect. This is the reason they are called Ghair-Muqallid

1. Muslim, Shaban, 1359. H.; p. 11.
2. Muslim Ramezan, 1359 H., p. 11, Shawal, 1359 H. p. 11.
3. Muslim, Shawal, 1359.H. p. 11.
4. Muslim, Ziqad, 1359. H. p. 18; Muharram, 1360 H., pp 9-10. Safar, 1360 H. pp; 5-7.

"Non-conformists"¹ by the people who follow one of the schools of Islamic jurisprudence i.e. Hanafis. This jurisprudential position of Hanafis dubbed Ahl-i-Hadith as "Ahl-i-hawwa", "Wahabis" and "Najdis"² for their distinctive position from the rest of the Sunni Musalamans³. The Hanafis taught general adherence not to the law schools, but to Hanafiya school alone^{3a}, whereas, the Ahl-i-Hadith favoured the use of the Quran and Hadith⁴. So it is absolutely incorrect to call them "Wahabis" because Mohammed Ibn Abdul Wahab himself was a Muqallid "conformist" of Hanbalite law⁵.

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1. Abdul Salam Bastawi, Ghair Muqallid Aur Ahl-i-Hadith, pp. 3-4; Moulana Sona-ullah Amritsari, op. cit; pp. 58-61; Haji Mohammed Shahdad, Fateh-i-Ahl-i-Hadith; p. 18.
 2. Mir Waiz Ahmad-ullah, Ahl-i-Hadith Kai Nisbat, p. 3,4,6,7.
 3. Moulvi Anwar Shah, Basharat-ul-Mumineen; pp. 9-20; Moulvi Abdul Geni, Ratbul Jani; pp 5,9,11,19,27; Mir Waiz Ahmad-ullah, Ahl-i-Hadith Kai Nisbat, pp. 3-7; Haji Mohammed Shahdad, Fateh-i-Ahl-i-Hadith, p. 18; Muslim, Ziqad, 1359.H; p. 24.
 - 3a. Mir Waiz Ahmad-ullah, Ahl-i-Hadith Kai Nisbat; pp. 2-3.
 4. Moulvi Anwar Shah, Guldasta Anwari; p. 11; Diwan-i-Anwari; pp 29-30; Usul-i-Hadith; p. 3.
 5. Julius Germanus, Modern Movements in Islam; p.9. Mohammed Ibn Abdul Wahab, Kitab-ul-Tauhid; p.

The Ahl-i-Hadith movement at the very outset raised its voice against the customs deep-rooted in the Muslim society¹. This was not liked by the Mullaahs and Muftis because of the fact that the movement itself was detrimental to their vested interests. Their main purpose seems to have been to keep the illiterate masses in darkness and ignorance about Tauhid, and thereby extract a fair amount of money from them by fraudulent means. The Ahl-i-Hadith on the other hand, laid much emphasis on the doctrine of Tauhid "monotheism"-the unity of Godhead². According to them, the bulk of Muslims are not monotheists in the real sense since they endeavour to win God's favour by invoking the help of the saints. So their practices resemble those of the Meccan 'Mushrikin', as recorded in the Quran³.

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1. Hasan Shah, Tarikh-i-Hasan, I; p. 442;
Mohammad Ishaq Khan, History of Srinagar; p.107;
Moulvi Anwar Shah, Basharat-ul-Mumineen; pp 36,37.
 2. Moulvi Anwar Shah, Usul-i-Hadith; p. 2;
Guldasta Anwari; pp 3,9; Diwan-i-Anwari; pp 29-30; Mahir-ul-Qadri, Bidat-Ki-Paichan; pp 12-13.
 3. Moulvi Abdul Gani, Tufet-ul-Hijaz; p. 33.

Sayyid Husain Shah Batku strongly raised his voice against the cult of tombs of the saints¹, and regarded those as Kafirs who remembered them in times of trouble². All such objects of worship were false. Even the worship of the grave of the Prophet at Madina is looked with disfavour. It was on this account that the Mullahs described him as a foe of the saints³.

The Ahl-i-Hadith did not believe in the spiritual powers of the saints, though they showed great respect for saints like Shaikh Abdul Qadir Jeelani (1078-1166 A.D.) and Mir Sayyid Ali Hamadeni (1314-1385 A.D.) whom they regarded as the true followers of the Prophetic traditions⁴. They do not visit the tombs nor do they seek the help of the saints in times of trouble⁵. They totally rejected the practice of Wasalat

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1. Moulvi Hasan Shah Tarikh-i-Hasan, I, p. 442;
Mohammad Ishaq Khan, History of Srinagar, p. 107
Moulvi Anwar Shah, Basharat-ul-Mumineen, pp 36-38
 2. Moulvi Anwar Shah, Basharat-ul-Mumineen, p. 15
 3. Ibid; Muslim, Rabi'ul Awal, 1359.H; p. 10.
 4. Haji Mohammad Shehded, Fatah-i-Ahl-i-Hadith, p.11;
Moulvi Abdul Gani, Tuhfat-ul-Hijaz, pp 26-27;
Moulvi Ghulam Nabi Mubarak, Muqaam-i-Tasawuf, pp16-17
 5. Moulvi Abdul Gani, Tuhfat-ul-Hijaz, p. 27.

"mediation" on some one's behalf¹. They believed that Wasalet was permissible only by two ways-- one to worship God directly and other to act upon Hadith². This form of prayer was considered to be the highest stage of Wasalet and the only way to come nearer to God³.

The Ahl-i-Hadith also believed in the theory of Shafa'at "intercession". According to them, it could be done only by such persons as were immune from any kind of Shirk.⁴ No dead person could do Shafa'at. But like the Hanefis, they firmly believed that Prophet Mohammad would be the real intercessor on the day of judgement⁵.

The Ahl-i-Hadith considered the Ziyarat-i-Qabur "visit to the graveyards" as Sunnat (permitted by Shariat), because only then could one understand the

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1. Moulvi Abdul Gani, Ratbul Jani; pp 59-60; Tuhfat-ul-Hijaz; p. 33.
 2. Moulvi Abdul Gani, Tuhfat-ulHijaz; pp 32-33.
 3. Moulvi Abdul Gani, Ratbul Jani; pp 59-60.
 4. Ibid;
 5. Moulvi Anwar Shah, Basharat-ul-Mumineen; pp 59-60. Moulvi Abdul Gani, Ratbul Jani; pp 59-60; Abdul Aziz bin Ba'ez, Bidat-Wa-Rasoom-Sai-Ijtinab; p. 11.

real meaning of life¹. To make the point clear they quoted Hadith:-

كنت نهيتكم عن زيادة القبر رفرو وما
فانها تزيهد في الدنيا وتذكرو
الآخرة -

However, it is important to note that although the Ahl-i-Hadith did not forbade the practice of visiting graveyards, in actual practice they do not seem to look at it with favour.

The plantation of flowers in the graveyards was regarded as a Jewish tradition².

The extravagant ceremonies connected with the death of a Muslim were also criticised by the Ahl-i-Hadith. Such ceremonies were considered to be unislamic and similar to those as observed by the Kashmiri

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1. Moulvi Anwar Shah, Talim-i-Sunnat, II; p. 37
Mahir-ul-Qadir, Bidet-ki-Paihchan; p. 63
Moulvi Abdul Gani, Retbul Jani; p. 27;
Moulvi Ghulam Nabi Mubarak, Tazkira; pp 41-42
 2. Moulvi Anwar Shah, Diwan-i-Anwari; p. 14;
Abdul Aziz Asra'ar-i-Kashmir; p. 75

Pandits¹. The only difference lay in the fact that whereas, the dead-body of the Muslim was buried, that of a Hindu was cremated². The bereaved's visit to the graveyard with a Mullah on some special occasions was described as a polytheistic practice³.

Juma Cha'e⁴, a unique custom still observed in Kashmir, was vehemently criticised by the Ahl-i-Hadith leaders especially Moulvi Anwar Shah⁵. They also disapproved the practice of keeping food for birds on the graves. The common practice of fixing a furnished stone on the grave was also looked with

1. Moulvi Nur-ud-Din, Masjidoo Mai Shor-gul Kyoona, p. 30.
2. Ibid;
3. Ibid; Pir Mohammed Yahya, Radi Bidet, p. 18.
4. Juma Cha'e (light refreshment) is served to those who offer Fatiha collectively at the graveyard on the first and second Friday following the death of a Muslim. It is generally believed that peace is granted to the departed soul through this practice.
5. Moulvi, Anwar Shah, Talim-i-Sunnat, II, pp. 36-47.

disgust. The practice of holding of special meetings,
like (Khatam-i-Shariff)¹ was also criticised by the
Ahl-i-Hadith².

Moulvi Anwar Shah made Taqallid-i-Shakshi³
encouraged by the Mullahs as the target of his criticism.⁴
This was not liked by the Mullahs and Muftis who
regarded themselves as the only guides of the Kashmiri
Muslim religious behaviour. The people were so much
ignorant that they accepted the decrees of the Mullahs
as first and final. The Ahl-i-Hadith also raised their
voice against Taqallid-i-Parasti⁵ since the Kashmiris
were mostly the followers of the Hanafi school of thought.⁶

1. It is usually organized by the bereaved families for the benefit of the departed soul. On this occasion, Mullahs are called who recite the verses of the Quran and also prayers of saints and, in return, are treated with not only sumptuous dinner but also receive a good amount of money for their services.
2. Moulvi Anwar Shah, Diwan-i-Anwari, p. 14; Talim-i-Sunnat, II, p. 36-47; Basharat-ul-Mumineen p. 38; Pir Mohammed Yahya, Radi Bidat, p. 8; Muslim, Sept. 2, 1943; p. 10.
3. It indicates that each Muslim should follow a single alim, trusting him completely as his true guide in matters of Islamic law. Moulvi Anwar Shah opposed it and believed that this led to the individuals mental servitude.
4. Mohammed Ayub Baytab, Neerposh, pp 17-19.
5. It means the acceptance of one of the schools of thought.
6. Mir Waiz Ahmad-Ullah, Ahl-i-Hadith-Kai-Nisbat, pp. 2-3.

It must be pointed out here whenever there arose any controversy between the two rival groups of Ahl-i-Hadith and Hanafis on certain religious issues, the former often quoted the citations of the Hadith whereas, the latter mostly relied on Fiqh¹. For example, on the question of offering Taravih during Ramazan, the Ahl-i-Hadith strictly relied on Hadith whereas, the Hanafis confined themselves to Fiqh².

The "Shain'allah" (seeking the great saint's³ help) or giyarhwin of Shaikh Abdul Qadir Jeelani was highly criticised by the Ahl-i-Hadith Moulvis in their speeches and writings.⁴ Rathul Jani mentions that it is not proper from the islamic point of view

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1. Haji Mohammed Shahdad, Fateh-i-Ahl-i-Hadith, pp. 8, 10; Mir Waiz Ahmad-Ullah, Ahl-i-Hadith-Kai Nisbat, p. 3, 4, 6.
 2. Muslim A: ril 16, 1942; p. 3.
 3. The festival held in commemoration of the death of Shaikh Abdul Qadir Jeelani.
 4. Moulvi Anwar Shah, Basherat-ul-Mumineen; pp 14-15, See also Haji Mohammed Shahdad Fateh-i-Ahl-i-Hadith, p. 11.

to recite "Shain'allah" since the saint does not have power to listen to and to fulfil one's needs and necessities¹. Qazi Sona-ullah Panipati regarded such reciters as Kafirs. As he remarked, "Shaikh Abdul Qadir Jeelani and Shaikh Shams-ud-Din Panipati are dead and to recite "Shain'allah" over them is futile². There seems to have been no much similarity in the ideology of the two chief Mullahs of Srinagar viz, Mir Waiz of Jamia Mosque and Mir Waiz of Hamadani Mosque. Mir Waiz Yusuf³ Shah did not hold unanimous views with the Mir Waiz of Hamadani Mosque on this issue⁴.

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1. Moulvi Abdul Gani, Ratbul Jani, pp. 59-60
 2. Qazi Sona-ullah Panipat, Irshad Ta'albain, p.64 cited by Abdul Gani, Ratbul Jani, p. 60
 3. Mir Waiz Yusuf Shah was very much severe in his criticism against its recitation and often used derogatory language against Babzadas (custodians of the shrines) under whose guidance such practices became common among the ignorant masses. He also declared it as an innovation. See Muslim, Jameed-ul-Saani, 1359. H., p. 19.

In 1317 hijra, a conflict arose between the two religious chiefs of Srinagar over the question of the Sahabiyat of Mamur-i-Habshi¹, in which Ahl-i-Hadith, though numerically in-significant, took the side of Mir Waiz of Jamia Mosque. Mir Waiz Hamadani was of the firm belief about the Sahabiyat of Mamur-i-Habshi, while Mir Waiz Jamia Mosque denied this claim which, in turn, gave rise to a good deal of trouble in the city of Srinagar². Mir Waiz Hamadani filed a case against Mir Waiz Jamia Mosque, but it was rejected³. Since the Babzadas of the Magdoom Sahibs shrine favoured Mir Waiz Hamadani, the court was forced to reconsider the judgement. On Both Ramezan, 1317 hijra a meeting was held at Mirza

1. It is said that Mamur-i-Habshi was one amongst the companions of Prophet Mohammad and some Sufis believed that he died seven hundred years after the demise of Prophet Mohammad. See Abdul Hasan Nur-ud-Din, Hadiyat-ulAshab-Fi-Rad-ul-Kazab, 1317.H. pp. 3-4.

2. Mohi-ud-Din Miskin, Tarikh-i-Kabir-i-Kashmir, f. 149.

3. Ibid;

Mohi-ud-Din's residence where both the religious heads finally agreed not to attach much importance to the issue of Mamur-i-Habshi¹.

The Ahl-i-Hadith did not keep silent on the issue of Mamur-i-Habshi. They challenged the very existence of Mamur-i-Habshi² and believed that after the demise of the Prophet Mohammad, the only companion who had a very long life was Abu Tufa'l Aamir, who was more than hundred years old at the time of his death³.

But while going through a contemporary source, it is mentioned that Sayyid Mamur-i-Habshi was a mystic who lived a very long life and was alive even at the time of Mir Ali Hamadani's arrival in Kashmir⁴. But he never claimed himself to be a companion of the Prophet⁵.

1. Ibid; f. 150a.

2. Abdul Hasan Nur-ud-Din, Hadiyat-ul-Asheb-Fi-Rad-ul-Kazab; pp. 2, 3, 4.

3. Ibid; p. 3.

4. Noor-ud-Din Jafer Badakhshi, Khulasat-ul-Manaqib; ff. 13a, 14a.

5. Ibid;

The celebrations of the milad were criticised by Ahl-i-Hadith who believed that there was hardly any reference to support, its celebration¹. According to them, the Prophet Mohammad's birthday was celebrated for the first time in the 7th century hijra². The Ahl-i-Hadith were looked down upon for not taking part in the celebrations. They had to suffer many a time at the hands of the precessionists who generally raised undignified slogans against the Ahl-i-Hadith^{2a}. They had to approach government for the security of their life and property³. Some prominent Moulvis and Muftis of Srinagar issued a tract justifying the celebrations of milad in conformity with Shariat⁴.

1. Muslim Safar, 1360. H. p. 4.

On such occasions a number of processions were held in which the heroic and spiritualistic deeds of Prophet Mohammad were extolled. Shops were closed which according to Ahl-i-Hadith was an innovation, not evidenced by Hadith. See Muslim Rabi'ul Awal, 1359. H; pp 3-4.

2. Muslim, Safar, 1360. H. p. 4.

2a. Ibid; Muslim Rabi'ul Awal, 1359. H. pp 3-4.

3. Ibid;

4. Anonymous, Tafri-ul-Qulub, pp 4-9, cited by Muslim, 14 July, 1941; p. 9.

Besides, Milad there were other celebrations viz Urs-i-Shah-i-Hamadan, Urs-i-Batmalloo, Urs-i-Chrar-i-Shariff, Urs-i-Makhdoom Sahib, Urs-i-Pir-i-Dastgir, Urs-i-Naqshband Sahib and Urs-i-Hazratbal¹, which became the target of criticism of Ahl-i-Hadith². The tying of a piece of string (daesh) on such occasions to the inner entrance of the shrine for several reasons was declared a polytheistic practice³. Even the story connected with the Move-i-Shariff (holy hair⁴ of the Prophet Mohammad) was described as fabrication⁵. The Ahl-i-Hadith believed that the story had been invented by the Mullaahs to deceive the ignorant masses⁶. A Pamphlet was issued to justify the holy relic as authentic⁷. But the Ahl-i-Hadith

1. Mohammed Ishaq Khan, History of Srinagar; p. 102

2. Moulvi Anwar Shah, Falim-i-Sunnat, II; p. 36

3. Moulvi Nur-ud-Din, Masjidoo Mai-Shor-qul; pp 31-32; Pir Mohammad Yahya, Radi Bidat; pp 8-9. This practice is generally observed by the Muslim women. See Mohammed Ishaq Khan, History of Srinagar, p. 107.

4. The holy relic is exhibited on the eve of the special occasions. See census, 1911; I; p. 14. Also Mohammed Ishaq Khan, History of Srinagar, p. 103.

5. Moulvi Abdul Gani, Fatah-ul-Tawab; p. 3.

6. Ibid; p. 3-5.

7. Moulvi Mohi-ud-Din, Ziyarat-i-Shariff; pp 8-9.

leaders especially. Moulvi Abdul Geni attempted to disapprove the claims of Moulvi Mohi-ud-Din Qari, from the view point of history². In order to counter the attack of the Ahl-i-Hadith, Waiz Ahmad-Ullah Jami issued a tract in which he tried to establish the authenticity of the holy relic².

The Ahl-i-Hadith did not have any faith in the spirituality of the sufis and their religious thought³. They made sufis responsible for some of the new innovations in Islam like the prostration before Shaikh, and believed that the question of Mamur-i-Habshi's Sahabiyat was mainly the out come of the exaggerated account given by the sufis regarding him⁴. They also rejected the sufi concept of Wahdat-ul-Wujud which was opposed to the very concept of Tauhid⁵.

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1. Moulvi Abdul Geni, Fatah-ul-Tawab; p.
 2. Waiz Ahmad-ullah Jami, Ziyarat-i-Aasaar-i-Nabi; pp. 4-6.
 3. Moulvi Ghulam Nabi Mubarak, Mugaam-i-Taswuf; pp. 21-23; Mohammad Maqbool Wani, Haqiqat-Aur-Sufiyat; pp 8-9.
 4. Abdul Hasan Nur-ud-Din, Hadiyat-ul-Ashab-Fi-Rad-ul-Kazab; p. 3,4.
 5. Moulvi Ghulam Nabi Mubarak, Mugaam-i-Tasawuf; pp. 25-27; Mohammad Maqbool Wani, op. cit; pp. 8-9.

A sufi who came to Kashmir from Karachi is said to have performed certain miracles. So innocent and ignorant were the people that they started worshipping him and considered him to their lord¹. Moulvi Mubarakhi highly criticised this behaviour of the Muslims and regarded such persons as Kafirs as followed him². As Moulana Mubarakhi said that the so called sufis of the modern age had greatly harmed islam than anyother particular sect³.

During natural calamities such as earthquake, cholera and drought people used to go to Idgah where congregational prayers were offered for the expiation of their sin⁴. Processions were held in which emblems and holy relics were carried by the Muslims of Srinagar

1. Ibid; pp 3-4.

2. Ibid;

3. Moulvi Ghulam Nabi Mubarakhi, Muqam-i-Tasawuf; pp. 35-36.

4. Mohammad Ishaq Khan, History of Srinagar, p. 106 For further details see Lawrence, The Valley of Kashmir, pp 287-288.

to Idgah¹. This practice was known as Noufal². The Ahl-i-Hadith, too believed in this kind of prayer and proved it on the basis of the Hadith that whenever drought was imminent the Prophet would often offer Namaz-i-Istiqamat³. The Ahl-i-Hadith of Kashmir also proceeded to Idgah to offer congregational prayers on such occasions⁴. They also held processions⁵. But the Ahl-i-Hadith did not perform such superstitious practices as the carrying of emblems and holy relics of saints on such occasions. It was due to this fact that the Ahl-i-Hadith and the credulous believers of the Mullehs often fought at Idgah on such occasions⁶. Thus in course of time, the Ahl-i-Hadith were forced to offer prayers in their own mosques⁷.

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1. Ghulam Nabi Shah, Wajeez-ut-Tawarikh, f. 69b
 2. Mohammad Ishaq Khan, History of Srinagar, p. 106
 3. Sufi Ghulam Ahmad, Namaz-i-Muslim, pp 95-96
 4. Muslim, July, 1941; p. 3.
 5. Ibid; Muslim Jameed-ul-Sa'ani, 1941; p. 20.
 6. Muslim, July, 1941; p. 3.
 7. Ibid;

The Ahl-i-Hadith did not believe in the doctrine of Hayat-i-Nabi (the Prophet being alive) and in touch with his followers¹. They believed in his spiritual existence which according to them, was proved by the very fact that the Quran and Hadith still continued to inspire the bulk of the followers in the world². They criticised those who believed in his physical existence in this world³. For example, a tract issued by Moulvi Qawammuddin to prove the physical existence of the Prophet became a subject of much controversy and interest in various religious sections of the Muslim society of Kashmir⁴. The issue was raised even in the court of law where Ahl-i-Hadith were declared as infidels⁵. Mir Waiz Ahmad-Ullah, though a follower of Abu Hanifa, supported the claims of the Ahl-i-Hadith on this issue⁶. The Ahl-i-Hadith

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1. Mohammed Ishaq Khan, History of Srinagar; p. 108
 2. Haji Mohammad Shahdad, Fatah-i-Ahl-i-Hadith; p. 10
 3. Ibid;
 4. Moulvi Qawammuddin, Hayat-i-Nabi; pp 4-5. One more tract entitled, Hayat-i-Nabi was issued by Moulvi Nur-ud-Din Qasri probably against the Ahl-i-Hadith who disowned the doctrine of Hayat-i-Nabi.
 5. Haji Mohammad Shahdad, Fatah-i-Ahl-i-Hadith; p. 10
 6. Ibid;

believed that Prophet Mohammad is dead and he will come out of his grave on the day of judgement¹. This according to them, is proved by the Quran and Hadith. The Ahl-i-Hadith also emphasised that, there was even a consensus of the whole community on this issue².

The Ahl-i-Hadith always stressed that none but God possesses the knowledge of secret things (Ilm-ul-Gaib)³. Even Prophet Mohammad did not know anything about certain issues. But it was God alone "who revealed His secret treasures to him"⁴. To clarify the point the Ahl-i-Hadith said that although every Muslim believed in resurrection, but no body knows when it will come⁵.

1. Abdul Aziz bin Baaz, Bidat-wa-Rasoom Sai-Ijtina'ab; p. 11.
2. Ibid; Moulvi Abdul Gani, Ratbul Jani; pp 42-43. Moulvi Anwar Shah, Basharat-ul-Mumineen; p. 44. See also Muslim Ziqad, 1359.H. p. 21.
3. Moulvi Abdul Gani, Ratbul Jani; pp 41-43; see Sona-ullah Amritsari, Ahl-i-Hadith-Ka-Mazhab; pp. 10-13, 15-17.
4. Muslim, Ziqad, 1359.H. p. 21. See also Sona-ullah Amritsari, Ahl-i-Hadith-Ka-Mazhab; p. 15-16.
5. Moulvi Anwar Shah, Basharat-ul-Mumineen; p. 44; Moulvi Abdul Gani, Ratbul Jani; pp 41-43; For details see Sona-ullah Amritsari, Ahl-i-Hadith-Ka-Mazhab; pp 10-17.

The Ahl-i-Hadith and the large majority of the Muslims of Kashmir led by their Mullahs were divided over some trivial issues pertaining to prayers offered by the Muslims five times a day¹. The issues like Amin-i-Biljahir and Rafi-Yadein raised by Ahl-i-Hadith created a lot of controversy and conflict². Moulvi Mubarakhi wrote a book entitled Moezat-ul-Fatiha in which he supported the practice of "Khalfi'l Imam"³. The authoritative works in Hadith like Al Bukharie, and Sahi Muslim were quoted by him in support of his argument⁴. He considered even Namaz incomplete without performing such a practice⁵. The Hanafis on the other hand, tried to

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1. Mir Waiz Ahmad Ullah, Ahl-i-Hadith Kai Nisbat, pp 3-6;

2. Haji Mohammad Shahdad, Fatah-i-Ahl-i-Hadith, pp 4, 13
Sona-ullah Amritsari, Ahl-i-Hadith-Ka-Mazhab, pp 70, 75

Moulvi Ghulam Nabi Mubarakhi issued a tract entitled Zinat-ul-Salwat in support of these two small issues;
See Zinat-ul-Salwat, p. 65

3. It indicates that the Muslims must also recite Sura Fatiha simultaneously with their Imam in congregational prayers.

4. Moulvi Ghulam Nabi Mubarakhi, Moezat-ul-Fatiha, pp 29-31.

5. Ibid; p. 30.

continue to sing loudly in praise of the Prophet of Islam between the Sunnat and Faraz prayers in the morning. A verse quoted below also became a subject of controversy among the Ahl-i-Hadith¹:-

ما واوه وانكنا تنوى پنه ذاف تراوت مصطفى
احوال ميانى نسرنگ سوى موكرم دادن دوا

In this verse morning breeze is expected to awaken the Prophet of Islam from sleep. The devotees ask the breeze for help.

The Ahl-i-Hadith attacked the Muslims for regarding the breeze as their intermediary².

It is important to note here that Ahl-i-Hadith movement would have gained strength, but for the internal divisions which began to appear among its prominent leaders. Thus Moulvi Anwar Shah of Zaldagar raised a new issue when he began to preach that Friday prayers should be offered between 11 a.m. and 12 noon³.

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1. Ibid; p. 8.

2. Ibid; p. 9.

3. Moulvi Ghulam Nabi Mubarak, Fahgeek-i-Waat-i-Juma; p. 5.

This issue of Qabu'l-Az-Zawal was probably raised for the first time in the Islamic history of Kashmir.

But Moulvi Ghulam Nabi Mubaraki challenged the assertion of Moulvi Anwar Shah¹. This schism in the Ahl-i-Hadith forced them to seek the help of the famous Ahl-i-Hadith leaders of India. Moulana Sona-ullah Amritsari and Moulana Ibrahim Siyalkoti supported the claims of Moulvi Mubaraki². But in spite of this Moulvi Anwar Shah continued to emphasise his point³. All this created factions which ultimately resulted in the new groups among the Ahl-i-Hadith. There were Anjuman-i-Curba-i-Ahl-i-Hadith Zaidager, Bamza-i-Tauhid, and Anjuman-i-Ahl-i-Hadith. Not only this, but the Ahl-i-Hadith leaders now began to quarrel among themselves over some petty issues. Thus Moulvi Anwar Shah did not spare even Moulvi Ghulam Nabi Mubaraki when the question of addressing Muslims like "Ghulam Nabi", "Ghulam Rasul", "Ghulam Mohammad" came up for discussion⁴. Moulvi Mubaraki did not accept the claims

1. Ibid; p. 5-6, 9-11.

2. Ahl-i-Hadith, 17 Rabi'u'l Awal, 1351.H. p. 7.

3. Moulvi Ghulam Nabi Mubaraki, Fahgeek-i-Waqt-i-Juma pp. 3,4, See also Abdul Gani, Tasdeek-i-Waqt-i-Juma pp. 2-3.

4. Moulvi Anwar Shah, Halima; p. 37.

of Moulvi Anwar Shah that it was unislamic to address a Muslim as "Ghulam Nabi", "Ghulam Rasul", or "Ghulam Mohammad"¹. He issued a tract entitled "Ghulam Nabi" in support of his argument². All this gave a serious blow to the cause of the Ahl-i-Hadith movement in Kashmir.

It would not be out of place to mention here that such issues had already been raised in India and abroad and caught the attention of prominent Moulvis in the discussions. Mohammed Ibn Abdul Wahab described the practice calling such names as Shirk³. Shah Wali-ullah in his work Hujjat-ullah Al-Baligha too seems to have been against such names⁴. Moulvi Ismail Shahid too rejected such names like "Ghulam Nabi", "Ghulam Rasul"⁵.

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1. Moulvi Ghulam Nabi Mubarak, Ghulam Nabi Na'am Ja'aiz Hain; pp 3-5.
 2. Ibid; It is interesting to mention that Moulvi Abdul Gani issued a tract entitled Kala'am-i-Nabi mainly in refutation of Moulvi Mubarak's pamphlet entitled, Ghulam Nabi Na'am Ja'aiz Hain. In this tract Moulvi Abdul Gani made the claims raised by his father as authentic and in conformity with Shariat. Moulvi Abdul Gani, Kala'am-i-Nabi; pp 2-3.
 3. Mohammed Ibn Abdul Wahab, Kitab-ul-Fauhid; p. 147
 4. Moulana Syed Dawood Ghaznavi, Fauhid Kei Hain; p. 67
 5. Shah Ismail, Fa'wiyat-ul Iman; p. 5.

Apart from these diversities in the religious issues, Ahl-i-Hadith Moulvis wrote vehemently against the Ahmadiyas. Moulvi Mubarakī and Moulvi Anwar Shah believed that the issues raised by Mirza Ghulam Ahmad were malicious and in contradiction with shariat.¹ Both the Moulvis including Abdul Gani issued Fatwas against the Ahmadiyas of Kashmir.

Moulvi Ghulam Nabi Mubarakī and Moulvi Abdul Gani had already come into close contact with the Ahl-i-Hadith leaders of Punjab.² The influence of Sona-Ullah Amritsari, Ibrahim Siyalkoti, Abdul Miman Wazirebadi and Abdul Aziz Rahimabadi, on the Ahl-i-Hadith movement in Kashmir should not be underrated. A paper entitled Ahl-i-Hadith,³ issued by Sona-ullah Amritsari carried a lot of propaganda against the Ahmadiyas. Moulvi Mubarakī had to face a number of challenges from Ahmadiya leaders especially Moulvi Abdullah.⁴ The Hanafis, too,

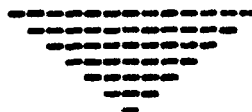
1. Ghulam Nabi Mubarakī, Faisalah Aasmani; pp 4-6; Moulvi Anwar Shah, Diwan-i-An-Wari; p. 12; Guldasta Anwari; p. 8.
2. Mohammed Ishaq Khan, Perspectives on Kashmir; p. 139
3. It was a private paper issued by Sona-ullah Amritsari in the year 1907.

Ahmadiyas had always been interested in Kashmir. In his book, Masih Hindustan Main, as well as in his earlier claims, the promised Messiah had "proven" the death of Jesus Christ in Kashmir and his burial in Srinagar. See Sponcer haven, The Ahmadiya Movement Past and Present; p. 80. Also T. D. Shams Where Did Jesus Die; p. 114, Mirza Ghulam Ahmad Jesus in India pp. 77-79.

4. Muslim, Jamud-ul-Sa'ani, 1359.H; p. 10-11.

joined hands with the Ahl-i-Hadith against the Ahmadiyahs of Kashmir¹. Mir Waiz Ahmad-ullah and Mir Waiz Yusuf Shah were dauntless in their criticism against the clandestine activities of Ahmadiyahs of Kashmir². Even the attitude adopted by the government was of hostile towards the Ahmadiyahs, and some of the Ahmadiyahs were turned away from Kashmir because of their political activities³. The Ahmadiyahs under such circumstances could not make headway in Kashmir. Their influence can be judged by the fact that only 198 Ahmadiyahs were lived in Kashmir according to census of 1931⁴.

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1. Moulvi Anwar Shah Kashmir, Dawat-i-Hafez-i-Iman pp. 5, 7, 11, 12; Fir Mohammad Maqbool, Durat-ul-Fa'j-Fi Bayan-ul-Mehraj; p. 8.
 2. Muslim, 2 April, 1941; pp 7-8.
 3. Spencer Leven, The Ahmadiya Movement Past and Present, p. 84.
 4. Census, I; 1931; p. 298.



C-H-A-P-T-E-R:-V

IMPACT OF THE AHL-I-HADITH MOVEMENT:

In the foregoing pages it has become clear that the main object of the Ahl-i-Hadith movement was to purge Islam of all its accretions and to bring it to its pristine glory. The movement was started by Sayyid Husain Shah Batku with the purpose of reforming the Muslim society¹. He raised his voice against the graveworship, saint worship and other superstitious practices², which he declared were all borrowed from Hinduism³. He had to encounter opposition from the Mullahs and Muftis of Srinagar⁴. With the result he was forced to move towards Shopian⁵. But the voice he raised against the customs and other superstitious

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1. Moulvi Hasan Shah, Tarikh-i-Hasan, Vol. I, pp.442.
 2. Ibid; Mohammad Ishaq Khen, History of Srinagar p. 107; Moulvi Anwar Sheh, Basharat-ul-Mumineen, pp. 36-37.
 3. Moulvi Anwar Sheh, Basharat-ul-Mumineen; pp.36-37.
 4. Moulvi Hasan Shah, op. cit, II; p. 442.
 5. Ibid; Mohammad Ishaq Khen, History of Srinagar, p. 107.

practices did influence the religious out-look of some people of Srinagar, with the passage of time, they became the zealous supporters of the Ahl-i-Hadith movement.

The influence of Moulvi Anwar Shah on the religious life of the people of Kashmir cannot be rejected outright. He was able to advance the cause of the Ahl-i-Hadith movement to a great extent. It was during the time of Moulvi Anwar Shah and Atta Mohammed Khan that the Ahl-i-Hadith ideas began to gain ground in some parts of the valley of Kashmir¹. He left no stone unturned in following the foot-steps of his religious guide (Husein Shah Batku). It was on account of his teaching that the practice of visiting the tombs of the saints died down in some families².

Moulvi Anwar Shah who denounced Juma Che'a ceremony³ seems to have influenced some of the literate Muslims. Since Juma Che'e was described as an innovation,

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1. W. R. Lawrence, Valley of Kashmir; p. 285; Moulvi Hasan, op. cit; I; p. 442; Mohammad Ishaq Khan, History of Srinagar; p. 109.
 2. Mohammad Ishaq Khan, History of Srinagar; p. 109
 3. Moulvi Anwar Shah, Falim-i-Sunnat, II; p. 36

some families completely gave up the practice of entertaining mourners with it. In our own days the practice has completely died down in Ahl-i-Hadith families and to a certain extent among some educated families.

Khatam-i-Shariff is no longer organized in the Ahl-i-Hadith families.

The Ahl-i-Hadith waged a crusade against the celebration of urs or anniversaries of the saints¹. Though anniversaries of saints are still celebrated by a great majority of the people in the valley², a growing indifference towards the participants in the festivals of saints exists among the educated Muslims³. But more importantly, the Ahl-i-Hadith succeeded in liberating the common man from the tyranny of the

1. Moulvi Anwar Shah, Basharat-ul-Mumineen, f. 11; Talim-i-Sunnat; p. 36

2. Mohammed Ishaq Khan, History of Srinagar; p. 109.

3. Ibid;

custodians of the shrines, Pirzadas, Babzadas, Rishis etc. It will not be out of place to mention here that the custodians of shrines greatly exploited the ignorants and credulous believers¹.

Superstitious practices like Noufal processions in the city of Srinagar which were often taken by the Mullahs at the command of the Dogra rulers² seems to have receded into background owing to the propagation of Ahl-i-Hadith.

Though a very large majority of the Muslims of Srinagar remained uninfluenced, the religious reformers brought about a change in the attitude of many³. Even many Pirs and Rishis of shrines admitted that "Wahabi" ideas were gaining ground in Srinagar⁴. This leads us to the inference that the practice of tying knots at

1. Mohemmad Ishaq Khan, Perspectives on Kashmir, p. 140

2. Ghulam Nabi Shah, Wajeez-ut-Tawarikh, f. 69; Mohemmad Ishaq Khan, History of Srinagar, p. 106.

3. Mohemmad Ishaq Khan, History of Srinagar, p. 109

4. W. R. Lawrence, op. cit; p. 285; Moulvi Hasan, op. cit; I, p. 442; Mohemmad Ishaq Khan, History of Srinagar, p. 109.

the gates of shrines must have died down among the "Wahabi" families.¹

The Ahl-i-Hadith movement through out the period under-review, laid much emphasis on two sources of Islam viz, Quran and Hadith². Moulvi Anwar Shah and Moulvi Ghulam Nabi Mubarakki urged the people to make free use of reason and free interpretation of the holy book³. Their ceaseless efforts brought about certain institutional changes as well which we shall discuss below.

It must be pointed out that Kashmiri Muslims were under the strict control of their Mullahs and above all their Pirs⁴. That is the reason why they were called Pir-Parast⁵. But after the advent of the Ahl-i-Hadith movement, there took place a great change in the

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1. Mohammed Ishaq Khan, History of Srinagar; p. 109
 2. Moulana Anwar Shah, Baharat-ul-Mumineen; pp 12,24; Usul-i-Hadith; p. 2; Moulana Abdul Salam Bastawi, Ghair-Muqallid-Aur-Ahl-i-Hadith; p. 3; Moulvi Abdul Gani, Tuhfat-ul-Hijaz; pp 6-7
 3. Muslim, 16 March, 1946; p. 12.
 4. Mohammed Ishaq Khan, History of Srinagar; p. 108
 5. W. R. Lawrence, op. cit; pp 285-286; P. N. Koul, Tasvir-i-Kashmir; pp 47-49; Abdul Hamid, Sair-i-Kashmir; pp. 1936, 73-74.

religious out look of many people who no longer depended upon their Mullahs and Muftis. Since Ahl-i-Hadith movement provided intellectual leadership to the Muslims¹, the influence of the Mullahs on people began to decline considerably.

The Ahl-i-Hadith movement contributed to the growth of consciousness of the Kashmiri Muslims and gave a new direction to their religious thought².

The Ahl-i-Hadith fought against sectarian differences and laid great stress on the unity of the Muslims³. By emphasising the concept of Tauhid, they certainly generated a new sense of awareness among Kashmiri Muslims who regarded the Mullahs as their true masters. In fact, Kashmiri Muslims, before the advent of the Ahl-i-Hadith, had entrusted everything to their local Pirs⁴.

1. Mohammad Ishaq Khan, Perspectives on Kashmir, p. 140

2. Ibid; p. 139.

3. Mohammad Ishaq Khan, History of Srinagar, p. 185.

4. W. R. Lawrence, op. cit; p. 285.

According to Moulvi Mubarak, the decadence of the Kashmiri Muslims in political and religious fields was mainly due to the supremacy of the Mullahs. He described the "condition of the Kashmiri Muslims as being worse than that of the political slaves".¹ They believed that it was only because of the ignorance of the Kashmiri Muslims that some new customs had crept in the Muslim society².

The Ahl-i-Hadith movement produced some progressive religious thinkers, leaders, and commentators whose writings and speeches pushed a good number of Kashmiri Muslims to the political arena.

The activities of Ghulam Nabi Mubarak and Moulvi Abdul Rehman (Nuri) in the Kashmiri political movement are particularly note-worthy. The deplorable condition of the Kashmiri Muslims in the Dogra regime was criticised by them in their writings and speeches³. They took keen

1. Mohammad Ishaq Khan, Perspectives on Kashmir, p. 140.
2. Muslim, Safar, 1343.H. p. 15, Tauhid, March, 1960, p. 7-9.
3. Muslim, March 1944; p. 15.

interest in the politics of the day. Their speeches reflected their political insight. They believed that the pitiable condition of the Kashmiris was greatly responsible for the political unrest in the country¹.

The Ahl-i-Hadith leaders also advocated the political unity of Kashmiri Muslims. Thus time and again, efforts were made by them to bring political leaders of Kashmir Muslims closer to each other². Moulvi Mubarakki urged them to sink their political differences and work together for the common cause³. He is said to have entered into correspondence even with the Muslim League Leaders bringing home to them the deplorable condition of Kashmiri Muslims⁴.

It cannot be denied that Moulvi Mubarakki was able to mould the political out look of many of his Ahl-i-Hadith followers. So great was the influence of his

1. Muslim, 2 April, 1946; pp 11-13.

2. Muslim, June 16, 1942; Mohammad Ishaq Khan, History of Srinagar, p. 185.

3. Ibid;

4. Based on interview with Mohammad Mubarak Mubarakki (Son of Ghulam Nabi Mubarakki and present Imam of Jama Bazar Mosque).

political activities that the government was forced to arrest him¹. He spent some months in the Riasi Jail².

It must be pointed out that Ahl-i-Hadith movement as a sect did not take part in the political movement but its followers at the same time did not keep aloof from the politics of the day. Thus Ahmad-Ullah Shahdad who was one of the prominent leaders of Ahl-i-Hadith movement did not remain aloof from the movement directed against the Dogra rule. Though he was an M. L. A. in Maharaja Hari Singh's time, he remained in close contact with the political leaders of Kashmir³. It is said that a number of meetings were held at his residence. Abdul Samad Wani and Abdul Gaffar Wani who were the active members of the Ahl-i-Hadith movement also took an important part in the political movement⁴. They made people conscious of their political rights⁵.

1. Muslim, Rabi'ul Awal, 1359.H. p. 13, Fazil Keshmiri, Hagga Sirahoo; p. 2.

2. Ibid;

3. Muslim, Rabu'l- Awal, 1359. H; p. 13.

4. Based on interview with Abdul Rashid Tahari (the present Imam of Ahl-i-Hadith Batmaloo Mosque).

5. Ibid;

The establishment of the Anjuman-i-Ahl-i-Hadith in Srinagar in the twenties of this century marked an important step in the growth of Muslim consciousness¹. It was probably on account of the influence of the Anjuman-i-Ahl-i-Hadith that certain other Anjumans began to emerge in Muslim society. In 1932 Anjuman-i-Tabliq-ul-Islam came into existence with the main aim of creating consciousness among Muslims². Its first President was Mir Sayyid Maqbool Shah Gilani and General Secretary Mir Mohammad Yahya³. In the same year the Anjuman brought out a paper "Jehangir"⁴. In due course of time Madinat-ul-ulum was established at Kalashpora⁵.

According to the census of 1931, only one Maktab was supported by the Anjuman-i-Ahl-i-Hadith⁶. With the passage of time, it set up a few other schools in some

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1. Mohammed Ishaq Khan, Perspectives on Kashmir, p. 139.
 2. Sofi Ghulam Mohi-ud-Din, Kashmir-Mai-Semai-Aur Saqaafati Tabdiliyan, p. 3.
 3. Ibid;
 4. Ibid; Mohammed Ishaq Khan, History of Srinagar, p. 185.
 5. Ibid;
 6. Census of India; 1931, Vol. XXIV, J&K State Part I, p. 298.

parts of the valley. At present following schools are run by Jamiyat-i-Ahl-i-Hadith¹:-

1. High School Chotta Bazar, Srinagar.
2. Primary School Chana Pora, Srinagar.
3. Middle School Waniyar, Srinagar.
4. Primary School Rathe-pora, Srinagar.
5. Primary School Khudwani Kulgam.
6. Middle School Shopian.
7. Middle School Yaripora, Shopian.
8. Primary School Rasoo Wadawan.
9. Middle School Kandaroo Badgam.
10. Middle School Kagen.
11. Primary School Sopore.

In these schools both boys and girls are imparted education strictly on Islamic lines. The courses generally include the subjects like the study of the Quran and Hadith². The method of the recitation of Namaz is imparted to the students. Besides these, there are few subjects like History, Geography and Sciences

1. Based on official Report of Jamiyat-i-Ahl-i-Hadith File NO: 11.
2. Moulvi Nur-ud-Din, Dustoor-i-Asasi, pp 3-5.

which are generally taught in the government schools.¹ However, the most renowned school is Alkul-Yat-i-Salafiya situated in front of the head office of Jam'iyat-i-Ahl-i-Hadith at Gow-Kadal². It has been set on the Deoband model. Free education is imparted to the students and literature on Islam is freely distributed to the students³.

Besides these schools Islamia College at Paraypore is under construction.

There are also a few schools under the control of the Bazam-i-Tahid⁴. They are as under:-

1. Primary School at Bohri Kadal, Srinagar.
2. Primary School at Hawal Srinagar.
3. Primary School Shangs Kulgam.
4. Primary School Aarth, Budgam.
5. Primary School Shahama, Budgam.

The most important among these, however, is Primary school at Bohri Kadal. It has a library attached to it⁵, and a mosque (Jama Bazar Mosque).

1. Ibid;

2. Jam'iyat-Ahl-i-Hadith, Alkuliyyat-i-Salafiya; pp 7-11.

3. Moulvi Nur-ud-Din, Dustoor-i-Asari; pp 3-4.

4. Based on official reports of Bazam-i-Tahid; file NO: 7.

5. Ibid;

The Ahl-i-Hadith were also responsible for establishing libraries in some parts of the valley of Kashmir. The most important among these was Jamiyat Library at Gow Kadal¹. In this library one finds abundance of material on Hadith, Fiqh, Philosophy, ethics and also the works of Ibn Taymiya, Ibn Kaiyam, Ibn Khaldun, Shah Wali-Ullah, Shah Abdul Aziz, Nazir Husein Dehlawi, Nawab Siddiq Hasan Khan, Sona-ullah Amritsari etc.².

The impact of the movement is also evidenced by the number of mosques under the possession of Ahl-i-Hadith. According to official reports the number of mosques in the valley is 188³. The prominent among these are as under:-

1. Zeldagar Ahl-i-Hadith Mosque, Srinagar.
2. Jama Bazar Mosque Bohri Kadal, Srinagar.
3. Ahl-i-Hadith Mosque Gow-Kadal, Srinagar

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1. This Library came into existence in 1957.
Ghulam Nabi Mubareki, Khutba Sadaret, p. 12.
 2. General Report, Jamiyat-i-Ahl-i-Hadith; pp 9-10.
 3. Based on official Records of Jamiyat-i-Ahl-i-Hadith,
File NO: 11.

4. Ahl-i-Hadith Mosque Chotta Bazar	Srinager
5. Gagar Mosque Chamer Doori	Srinager
6. Batamaloo Ahl-i-Hadith Mosque	Srinager
7. Banapora Ahl-i-Hadith Mosque	Srinager
8. Tengapora Ahl-i-Hadith Mosque	Srinager
9. Bazar Mosque Batmaloo	Srinager
10. Qazi Masjid Karfali Mohalla	Srinager
11. Waniyar Ahl-i-Hadith Mosque	Srinager
12. Baghwan-pora Ahl-i-Hadith Mosque	Srinager
13. Dasal Masjid Nowhatta	Srinager.
14. Nur Bagh Masjid Ahl-i-Hadith	Srinager
15. Shalle Kadal, Ahl-i-Hadith Mosque	Srinager
16. Baghiyas Chattabal Mosque	Srinager
17. Nowshahra Mosque	Srinager
18. Sulina Ahl-i-Hadith Masjid	Srinager
19. Sada Qazi Ahl-i-Hadith Masjid	Srinager
20. Islampur Shah Kadal Mosque	Srinager
21. Now-kadal Ahl-i-Hadith Masjid	Srinager
22. Masjid Ahl-i-Hadith Zoonimar	Srinager
23. Raja Masjid Shalle Kadal	Srinager
24. Ahl-i-Hadith Masjid Ikhrajpora	Srinager
25. Ahl-i-Hadith Mosque Noor Bagh	Srinager
26. Jamia Ahl-i-Hadith Ratha Pora	Srinager
27. Masjid Ahl-i-Hadith Baholji Pora	Srinager
28. Rasoo Beerwa Ahl-i-Hadith Masjid	Badgam (Tehsil)
29. Kandoora Ahl-i-Hadith Mosque	Badgam
30. Galwenpora Mosque	Badgam

31. Wittapora Ahl-i-Hadith Mosque	Badgam
32. Yachakut Ahl-i-Hadith Masjid	Badgam
33. Narakeroo Ahl-i-Hadith Masjid	Badgam
34. Haran Masjid Ahl-i-Hadith	Badgam
35. Kawoose Ahl-i-Hadith Mosque	Badgam
36. Daulatpore Ahl-i-Hadith Mosque	Badgam
37. Kralla Pathri Ahl-i-Hadith Mosque	Badgam
38. Lal Nagar Ahl-i-Hadith Mosque	Chodura (Teh.)
39. Paraypur Tahhidabad Masjid	Chodura
40. Mathan Ahl-i-Hadith Mosque	Chodura
41. Lasajan Ahl-i-Hadith Mosque	Chodura
42. Nagam Ahl-i-Hadith Mosque	Chodura
43. Kunzar Ahl-i-Hadith Mosque	Tengamarg (Teh)
44. Chandibug Kunzar Masjid	Tengamarg
45. Khudwani Ahl-i-Hadith Mosque	Kulgam (Teh.)
46. Shamspora Masjid-i-Ahl-i-Hadith	Kulgam
47. Soni G'am Ahl-i-Hadith Mosque	Kulgam
48. Pari G'am Ahl-i-Hadith Mosque	Kulgam
49. Hasanpora Ahl-i-Hadith Mosque	Kulgam
50. Askhran Ahl-i-Hadith Mosque	Kulgam
51. Ketipora Ahl-i-Hadith Mosque	Kulgam
52. Radwani Ahl-i-Hadith Mosque	Kulgam
53. Badroo Ahl-i-Hadith Mosque	Kulgam
54. Yaripora Ahl-i-Hadith Mosque	Kulgam
55. Shangs Ahl-i-Hadith Mosque	Kulgam

56. Taak-i-Masjid (Ahl-i-Hadith)	Shopian (Teh.)
57. Bazar Masjid	Shopian
58. Ahl-i-Hadith Mosque Manz-Gam	Shopian
59. Jama Ahl-i-Hadith Mosque	Islamabad(Teh.)
60. Ahl-i-Hadith Masjid Kadipora (Bazar)	Islamabad
61. Miroo Dantar Ahl-i-Hadith Mosque	Islamabad
62. Kotheer A-hl-i-Hadith Mosque	Islamabad
63. Batibug Ahl-i-Hadith Mosque	Islamabad
64. Figurpore Ahl-i-Hadith Mosque	Islamabad
65. Kadipora Ahl-i-Hadith Mosque	Islamabad
66. Gupta Ganga Ahl-i-Hadith Mosque	Islamabad
67. Ahl-i-Hadith Mosque Kagan	Kagan (Teh.)
68. Waripohoo Ahl-i-Hadith Mosque	Gandarbal (Teh.).
69. Wan-i-Ga'm Ahl-i-Hadith Masjid	Pattan (Teh.)

The Ahl-i-Hadith movement played an important role in the development of Urdu and Kashmiri languages in the valley. Most of the scholarly works were written in Kashmiri verse. Some tracts were also written in persian mostly by Moulvi Ghulam Nabi Mubarakhi and Abdul Geni Shopiani.

The Anjuman-i-Ahl-i-Hadith brought out a paper entitled "Tauhid" in 1936¹. It was edited by Moulvi Ghulam Nabi Mubarakhi. The main purpose of the paper was

1. Mohammed Ishaq Khan, History of Srinagar, p. 185

to reform the Muslim society. In 1940, the Anjuman-i-Ahl-i-Hadith issued another paper entitled "Muslim"¹ which was edited for a quite long time by Ghulam Nabi Mubarak. At present it is being published weekly. The paper dealt mostly with the religious issues but occasionally it focussed on social and political problems². For example, the cause of women's education was advocated³. The leaders of the political movement were criticised for creating discord and dissensions among the Muslim community for their selfish ends⁴.

It must be pointed out that the leaders of the Anjuman-i-Ahl-i-Hadith had already come into close contact with the leaders of Punjab under whose guidance their religious thought was changed⁵. According to Mohammad Ishaq Khan, "The aim of the north Indian inspired organization was to purge contemporary Islam of ceremonies and beliefs which made it ridiculous in

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1. Muslim Rebi'ul Sa'ani, 1359 H. p. 5.
 2. Mohammad Ishaq Khan, History of Srinagar, p. 185
 3. Ibid; Muslim Jameed-ul-Awal, 1359. H. p. 15; April 16, 1942, May, 1942, July, 1943.
 4. Mohammad Ishaq Khan, History of Srinagar, p. 185
 5. Mohammad Ishaq Khan, Perspectives on Kashmir, p. 139.

the eyes of the western rationalism, in particular the extravagant ceremonies associated with funerals. But, not often, the leaders of the Anjuman held custodians of the shrines responsible for much of the ills of the Muslim society. The fact that the Mullahs had sunk to the most contemptible depths of hypocrisy greed and degeneration is shown by their hold on the masses through shrines which had been turned into an important exploiting agencies. Instead of exercising a moral influence on the people, the Mullahs had contributed a great deal to the superstition, ignorance and poverty of their credulous believers"¹.

It was probably on account of the impact of the Ahl-i-Hadith movement that Anjuman-i-Ahmadiya did not make any head way in Kashmir. The leaders of the Ahl-i-Hadith especially Moulvi Ghulam Nabi Mubarak and Moulvi Abdul Gani Shopiani wrote a good number of tracts in which the claims of Mirza Ghulam Ahmad (1835-1908) were refuted². Moulvi Abdul Gani Shopiani in his Sifat-ul-Nabi also resisted the Ahmadiyah onslaught. He described them as infidels³.

1. Ibid; p. 140.

2. Moulvi Abdul Gani, Sifat-ul-Nabi; pp 5-7.

3. Ibid;

The Ahl-i-Hadith also educated the Muslims on some burning religious issues of the day viz, Jesus Christ's death; "Miraj-un-Nabi", and finality of Prophet-hood¹. There was special column in the Muslim which was devoted to such issues.

Moulvi Ghulam Nabi Mubareki also wrote against the customs observed by Shias of Kashmir². He regarded the Muharram celebration of the Shias as an innovation³. He used to hold special gatherings on the eve of Muharram to bring home to the people the uselessness of mourning the death of a martyrs of Karbala. It was probably due to his activities that certain educated Shia families in the city of Srinagar gave up the practice of beating their breasts in the Muharram processions.

Beha'is or Babis too did not escape the notice of Moulvi Ghulam Nabi Mubareki⁴. It was on account of his

1. Muslim March, 1942; April, 1941, Rabu'l Awal, 1359. H, Rabi'ul Sa'ani, 1359 H. p. 18. Rabiul'l Awal 1359 H. p. 7, Jameed-ul-Sa'ani, 1359. H. p. 19. Shaban, 1359, H. p. 14. Ramazan, 1359. H., p. 24. Shawal, 1359. H. p. 20.
2. Ghulam Nabi Mubareki, Moezat-ul-Fatiha; p. 7.
3. Muslim, Muharram, 1362, H. p. 7-9.
4. Ghulam Nabi Mubareki, Moezat-ul-Fatiha; p. 7.

tirade against the Bahais that the latter could not gain any influence in Kashmir.

It will thus be seen that the Ahl-i-Hadith movement has played an important role in influencing the social, religious and political life of the Kashmiri Muslims. The great contribution of the Ahl-i-Hadith is that they have succeeded to a large extent in removing the superstitions and have taught people to revolt against their masters¹ -- the custodians of the shrines. They have greatly contributed to the growth of social awareness among the Muslims of Kashmir².

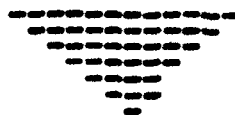
But there is another side to the picture. The Ahl-i-Hadith while emphasizing the importance of the Quran and the Hadith, have not taken into account the fact that Islam mainly spread in Kashmir as a result of the missionary activities of the Sufi saints from Persia and Central Asia, and also the Rishis of Kashmir. Thus, their crusade against the worship of the shrines has been interpreted by many as an attack on pious Buis.

1. Muslim, Jameed-ul-Awal, 1362. H. p. 11.

2. Mohammed Ishaq Khan, Perspectives of Kashmir, pp. 139-140.

This explains why the Ahl-i-Hadith are not regarded as good muslims, by the great majority of the people in Kashmir. This sad reality has sometimes contributed to mental conflicts among the Muslims of Kashmir. Besides, the Ahl-i-Hadith have strongly condemned such Muslims as did not follow them on certain religious issues like Rafi-Yadein, Amin Biljihar and Khelfa'il Imam.¹ Some Ahl-i-Hadith leaders have described the shrines as temples². This, too, has contributed to the weakness of the movement. Moreover, the Ahl-i-Hadith have always been keen to show that they are the only good Muslims in the valley, whereas other Muslims are described as Mushriks. All this has generated a new sense of awareness among various Muslim organizations which are actively engaged in countering the propaganda of the Ahl-i-Hadith against the Ahl-i-Sunnat Wa Jama'at. In the final analysis, the Ahl-i-Hadith movement entered a very crucial stage in its history.

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1. Ghulam Nabi Mubareki, Zinat-ul-Sala-Wat, pp. 13-15; Shaikh Taq-ud-Din Subki, Juz-i-Rafi-Yadein, pp 3-7.
 2. Moulvi Noor-ud-Din Masjidoo-Main Shorqul Kyoon, p. 30.



A P P E N D I C E S :

A-P-P-E-N-D-I-X: 'A'

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A biographical note on some of the prominent Ahl-i-Hadith leaders.

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1. Husain Shah Batku: According to Abdul Salam Parmu (grandson of Husain Shah) Husein Shah was born in 1850's. He belonged to the elite Sayyid family of Kashmir. He received his early education from Mir Waiz Mohammad Yahya. Moulvi Rasul Shah was his classmate¹. He travelled various literary centres in northern India² and it was there that he became a pupil of Nazir Husein Dahlawi from whom he learnt theology, jurisprudence and logic³. He was the real founder of the Ahl-i-Hadith movement in Kashmir.

1. Based on interview with Abdul Salam Parmu, Also Moulvi Nur-ud-Din of Gow-kadal Mosque.
2. Mohammad Assad-ullah Guraishi, Tarikh-i-Ahmediyat Jammu Kashmir, p. 30.
3. Moulvi Hasan Shah, Tarikh-i-Hasan, I; p. 442 See also Ghulam Nabi Mubarak, Khutba-i-Saderat, 1957; p. 31.

2. Moulvi Anwar Shah: His ancestors were originally Pandits who accepted Islam during the governorship of Shaikh Iam-ud-Din (1844-46)¹. He was a pupil of Husain Shah Batku. His father was a cultivator². The mosque of Zaldagar became a strong-hold of the Ahl-i-Hadith during Moulvi Anwar Shah³. He died in 1359 hijra⁴.
3. Moulvi Hasan Shah: He was the son of Moulvi Rasul Shah and the elder brother of Mir Waiz Yusuf Shah. He received his early education from his father. He knew persian and Arabic well. He also studied at Delhi. It was during his stay at Delhi that a change took place in his religious thought. He was highly impressed by Wali-ullah School⁵. On his return home,

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1. Moulvi Abdul Gani, Khatijet-ul-Kubra, pp. 3-4; For details see, Moulvi Anwar Shah, Talim-i-Sunnat, pp. 5-6; Mohammad Ayub Baytab and Abdullah Taari, Neer Posh; pp 13-15.
2. Ibid;
3. Mohammad Ishaq Khan, History of Srinagar; p. 108.
4. Mohammad Ayub Baytab, Neer Posh; p. 15; Muslim, Shaban, 1359. H. p. 2.
5. Based on interview with Pir Mohammad Yahya (the younger brother of Moulvi Hasan Shah); Also with Moulvi Nur-ud-Din of Gow-Kadal, Mosque.

he became a follower of Husain Shah Batku, who had already raised his voice against superstitious practices. After Husain Shah's expulsion from Srinagar, Moulvi Hasan Shah left no stone unturned in propagating the Ahl-i-Hadith ideas on account of his activities against the Mullahs, he was even turned out of his home¹. His simple life, however, did attract some people to his fold². He was the Imam of Gagar Masjid (originally Hanefi mosque) till his death in 1940³.

4. Sabzar Shah: His original name was Mahmud. He used to wear green clothes and even his turban is said to have been of green colour. This is why he was named Sabzar Shah⁴. He was a resident of Narwara in Srinagar⁵. He was a follower of the Imam of Jamia Mosque. He was a petty pedlar. As a pedlar, he would also enter into

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1. Based on interview with Moulvi Nur-ud-Din of Gow-kadal, Mosque.
 2. Muslim Feb. 1983; pp 3-4; Ghulam Nabi Mubarak, Khutba-i-Saderat; p. 31.
 3. Muslim, Jameed-ul-Awal, 1360. H. p. 4.
 4. Based on interview with Assad-ullah Khan, R/O Zaldagar, Srinagar, age 85 years.
 5. Moulvi Hasan, Tarikh-i-Hasan, I; p. 442; Mohammed Ishaq Khan, History of Srinagar; p. 107.

religious discourses with his customers and make them conscious about Tauhid. Very little is known about his death.¹

5. Sona-ullah Amritsari: He was born in the beginning of the 19th century in Amritsar. His father Khazir Joo belonged to Doora (Tehsil Islamabad) in Kashmir, who used to go Amritsar in connection with his Pashmina business, and in course of time settled there permanently. His ancestors belonged to a Pandit family of Mantoos².

Moulana Sona-ullah Amritsari received his early education from Moulana Hafiz Minan Sahib and then studied from Moulvi Ahmad-Ullah³. He came to Kashmir many times to propagate the Ahl-i-Hadith ideas. However, his most important visits to Kashmir took place in 1920's when the Ahl-i-Hadith and the Hanafis were involved in a litigation⁴. His

1. Based on interview with Abdul Hamid Shopiani, Son of Moulvi Anwar Shah Shopiani.
2. Sona-ullah Amritsari; Sana'i Tarjima Walla Quran Majeed; p. 51.
3. Ibid;
4. Haji Mohammad Shahdad, Fatah-i-Ahl-i-Hadith, pp. 6, 9; Ghulam Nabi Mubareki, Khutba-i-Sadaret; p. 3.

statements in the court of law in favour of the Ahl-i-Hadith, did prove of vital importance to the movement¹ on account of his learning, he was well honoured among the Ahl-i-Hadith circles in the sub-continent. His style of writing was so fascinating that most of his works remained the basic texts in many Ahl-i-Hadith houses in Kashmir.

6. Haji Mohammad Shahdad: He was a famous shawl trader of Kashmir². He was the first President of Anjuman-i-Ahl-i-Hadith³. Most of the Ahl-i-Hadith leaders of the Punjab would make it a point to stay at Shahdad's home during their visit to Kashmir⁴. The Ahl-i-Hadith movement also received material support from the Shahdads⁵.
7. Ahmad-ullah Shahdad: He was son of Mohammad Shahdad. He took keen interest in the political movement of Kashmir⁶. He was one among the founding members of the Anjuman-i-Ahl-i-Hadith.⁷

1. Ibid; pp, 6,9,21.

2. Mohammed Ishaq Khan, Perspectives on Kashmir, p. 141

3. Haji Mohammad Shahdad, Fateh-i-Ahl-i-Hadith, p. 1

4. Based on interview with Moulvi Abdul Hamid Shopiani, S/O Moulvi Anwar Shah.

5. Ibid;

6. Muslim, Rabi'ul Awal, 1359 H. p. 13.

7. Mohammed Ishaq Khan, History of Srinagar, p. 108.

8. Abdul Aziz Chikan: He was the lone son to his father Abdul Samad Bhat. His father spent most of his life in Lahore in connection with his business. However, his son Abdul Aziz Bhat (Chikan) was born in Srinagar in the year 1866. He was nick-named Chikan after his father who used to do chikan work on silken and raffal garments¹. It was Abdul Aziz Chikan who filed a case against Muftis and Mullehs of Srinagar in the court of law². He died in the year 1935. He had two sons Dr. Ghulam Ali Chikan and Ghulam Mohammed Chikan. The former played an important role in the movement. He died in the year 1968³. At present Ghulam Mohammed Chikan is the prominent leader of Anjuman-i-Gurba-i-Ahl-i-Hadith Zaldagar.

9. Haji Abdul Gaffar Wani: He was a famous trader dealing with pashmina. He was greatly influenced by Moulvi Anwar Shah. He helped the movement

1. Based on interview with Ghulam Mohammed Chikan, S/O Abdul Aziz Chikan R/O Karam-Nagar, Srinagar.
2. Haji Mohammad Shahdad, Fatah-i-Ahl-i-Hadith, p.3; See also Ghulam Nabi Mubarak, Faisalah-i-Ahl-i-Hadith, pp 4-5.
3. Based on interview with Ghulam Mohammed Chikan S/O Abdul Aziz Chikan, R/O Karam Nagar, Srinagar.

materially because he had a plenty of land under his possession. It is said that a good number of people in Batmaloo accepted Ahl-i-Hadith doctrines, Under his influence¹. He had a lone son Mohammad Sadiq who later became the Chief Minister of Kashmir.

10. Moulvi Abdul Gani: Born in 1895, he received his early education from his father, Moulvi Anwar Shah. He went to Siyalkot for further studies. It was there that he became the pupil of Hafiz Abdul Minan Wazirabadi and studied logic jurisprudence, and tafsir from him². He also learnt from Abdul Aziz Rahimabadi. He was also much impressed by Ubaidullah Siyalkoti³. After his arrival in Kashmir, he became the ardent supporter of Ahl-i-Hadith movement. He compiled a good number of books and small tracts with

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1. Based on interview with Abdul Rashid Tahari (Umam of Batmaloo Ahl-i-Hadith Mosque and Vice-Chairman Jamiyat-i-Ahl-i-Hadith).
 2. Mohammed Ayub Baytab, Neer Posh, pp 30-31.
 3. Abdul Aziz bin Ba'az, Bidat Rasoom Sai Ijtineb, p. 44; Mohammad Abdullah Ta'ari, Intiqal-i-purmala'el pp. 17-18.

the object of propagating Ahl-i-Hadith tenets in the valley. The Anjuman-i-Gurba-i-Ahl-i-Hadith Zaldagar was the result of his efforts. He became its first President¹. He died in 1965 at the age of seventy five².

11. Moulvi Ghulam Nabi Mubarak: Son of Moulana Mohammad Hasan, Ghulam Nabi Mubarak was born in 1320 hijra. He learnt the Quran by heart at his teen-age. He studied Arabic and Persian from Al'lama Wafayi and logic and philosophy from Shia Moulim³. He also studied from Amir-ud-Din Amir (the great poet of Kashmir⁴). In a few years he passed the examinations of Munshi Fazil, Munshi Alim, Adib Fazil, Moulvi Fazil from the Punjab University⁵. Then he studied from Sona-ullah Amritsari and Ibrahim Siyalkoti⁶. Mir Waiz of Kashmir was his guide in

1. Muslim, May 1943; p. 7.

2. Mohammad Ayub Bayteb, Neer Posh; p. 30; Mohammad Abdullah Ta'ari, Intiqal-i-Purmala'al; pp. 17-18.

3. Ghulam Nabi Mubarak, Moezet-ul-Fatiha; pp 5-6.

4. Ibid; p. 6.

5. Ibid;

6. Fazil Kashmiri, Hagga-Sirahoo; p. 2.

Waiz-khawani¹ Through out his life he actively engaged himself in propagating the cause of Ahl-i-Hadith Movement in Kashmir. It was as a result of his efforts that some new mosques belonging to the Ahl-i-Hadith came into being in some parts of the valley². He died in 1399 hijra at the age of 79 years³.

12. Moulvi Abdul Rehman Nuri: He was born in the beginning of the present century. His father Nur-ud-Din was very poor man who used to recite Naat in Jamia Mosque on Fridays⁴. Moulvi Abdul Rehman received his early education in Islamia school Nawab Bazar. He did Moulvi Fazil and Munshi Bazil from Oriental Rajori Kadal⁵.

On account of his political activities, he spent six months in jail⁶. He, too propagated the Ahl-i-Hadith doctrines in the valley and laid the

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1. Ibid;
 2. Ghulam Nabi Mubarak, Moezat-ul-Fatiha; p. 6.
 3. Fazil Kashmiri, Hagga Sirahoo; p. 2.
 4. Based on interview with Moulvi Abdul Rashid Tahari, (Imam of Batmaloo Ahl-i-Hadith Mosque and Vice-Chairman Jamiyat-i-Ahl-i-Hadith).
 5. Muslim January 2, 1982; p. 3.
 6. Shaikh Abdul Aziz, bin Beaz, Bidat Rasoom Sai Ijtinaab p. 44.

foundation of the Ahl-i-Hadith mosque in his own locality at Chotta Bazar in Srinagar. He also set up a Mohammadiyya Middle school at Chotta Bazar which at present is under the control of Jamiyat-i-Ahl-i-Hadith.

13. Alha'aj Fazil-ul-Karim: He was a son of Chirag-ud-Din, a famous transporter in Rawalpindi. Fazil-ul-Karim settled in Srinagar for business purposes. He helped the movement materially. ~~His~~ He died in Srinagar¹.
14. Dr. Ramazan Ali: He belonged to Siyalkot. He came to Srinagar as a government employee. For a number of years he discharged the duties of Animal Husbandry. Doctor at Gow-Kadal in Srinagar. He laid the foundation of the Gow-Kadal Ahl-i-Hadith mosque in Srinagar. His oratory influenced a number of people².
15. Haji Mohammad Joo: He was born on 23rd Sufar 1320 hijra. His father Ali joo was a pupil of Sabzar Shah. After the death of Ali Joo in the year 1935, his son Haji Mohammad Joo became the devout-follower of the

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1. Mulsim Jan. 2, 1982; p. 4. Ghulem Nabi Mubarak, Khutba-i-Sadarat; p. 4.

2. Based on interview with Moulvi Noor-ud-Din (Imam of Ahl-i-Hadith Mosque Gow-kadal).

Ahl-i-Hadith movement in Kashmir. He set up a school in 1940 for adult education. He was sent to jail in 1947 for his political activities. He was the Imam of Sayyid Hisari Ahl-i-Hadith Mosque Nowhatta. He died in 1976¹.

16. Samad Parmu: He was one of the prominent Ahl-i-Hadith leaders. He was a business man. He had three sons who earned popularity because of their services for Ahl-i-Hadith movement².
17. Hafiz Abdul Ahad Rifayi: He was a teacher in Islamia High School. He was the Imam of Gow-Kadal Ahl-i-Hadith mosque³.
18. Shaikh Ghulam Mohiuddin: He was a son of Shaikh Ibrahim and the elder brother of the late Chief Minister of Kashmir, Shaikh Mohammed Abdullah. He was well versed in Quran and Hadith. He was the Tehsil President of the Jamiyat-i-Ahl-i-Hadith⁴.

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1. Based on interview with Ahmad-Ullah (Son of Mohammad Joo, teacher in A. S. College, Srinagar).
 2. Based on interview with Abdul Salam Parmu, (son of Samad Parmu).
 3. Muslim, Jan 2, 1982; p. 3.

Other prominent leaders of the Ahl-i-Hadith were as follows¹:-

1. Haji Ahmed Dar,
2. Haji Ramazan Dar,
3. Abdul Geni Chander Geeri
4. Abdul Rahim Weni Kralla Pethri
5. Abdul Aziz Dar Bazela
6. Haji Abdul Ali
7. Hakim Wali Sahib
8. Abdul Aziz Sahib Kotay
9. Khawaja Khazir Sahib
10. Habib-ullah Nedaf
11. Mohammed Amin Sahib
12. Habib-ullah Sahib Naqati
13. Abdul Rahim Misgar
14. Khazir Joo Nedaf
15. Mohammed Yusuf Mir
16. Abdul Khaliq Aarikash
17. Haji Ahmad Joo S/O Abdul Aziz Weni
18. Abdul Rahim Chamroo
19. Chulam Mohammed Zeera
20. Abdul Gaffar Dar
21. Haji Mohammed Sidiq

1. Pir Mohammed Yahya, Radi Bidat, pp 1314.

22. Shaikh Mohammed Shah
23. Sayyid Mohammed Tailor
24. Moulana Ahmad-ullah
25. Moulvi Mohammed Abdullah
26. Moulvi Hasan Shah Wanganpora
27. Haji Mohammad Shah Sadabaf.



~~As Per Encl. X:~~ 'B'

A review on some of the prominent works
of the Ahl-i-Hadith.

The Ahl-i-Hadith movement in Kashmir in the course of its history produced some works and also a few missionary tracts with the main object of propagating religious thought. Most of the works which were written on Tauhid invited the people to join the movement, criticising innovations and polytheism. The prevailing customs and extravagant ceremonies observed on the occasions of various festivities, were denounced in most of the works.

The Ahl-i-Hadith leaders wrote and compiled some pamphlets and booklets on different topics. Most of these related to religious and social themes--explaining the various religious theories in easy and simple language so that the general masses could understand them for themselves. The movement also gave a great impetus to the growth of Kashmiri poetry. Moulvi Anwar Shah Shopiani wrote a good number of scholarly works in Kashmiri language. The works compiled by him are as under:-

1. Basharat-ul-Mumineen:

This work was compiled by Moulvi Anwar Shah in 1309 hijra, but was published in 1360 hijra. This book primarily deals with the social customs like grave-worship, saint-worship and other superstitious

practices. Bad names given to the followers of the Ahl-i-Hadith movement have also been discussed in the book. This is the only work in Kashmiri language which refers to the activities of the founder of the Ahl-i-Hadith movement in Kashmir. It also contains useful matter relating to the Ahmadiya activities in Kashmir.

2. Diwan-i-Anwar:

Compiled in the year 1360 hijra, this book also deals with the ceremonies like the Khatam-i-Shariff, Mouloud-i-Shariff and tomb-worship. In this book the concept of Tauhid has been discussed at length.

3. Guldasta Anweri:

Published in 1350 hijra, it mainly discusses the doctrine of the oneness of God. Mirza Ghulam Ahmad's claims have also been disapproved in the book.

4. Talim-i-Sunnat:

It comprises volumes. The date is not known of first two volumes. The third volume, however, was published in 1358 hijra. This scholarly work discusses the fundamental teachings of Islam. Some social customs particularly Juma Cha'e have also been discussed in it.

5. Halima:

Published in 1366 hijra, the book mostly deals with the issues discussed in the above works. In this book some typical issues have also been raised. The question of addressing Muslims like "Ghulam Nabi", "Ghulam Rasul" and "Ghulam Mohammad" have been described as Shirk.

6. Usul-i-Hadith:

In this book the author discusses various authentic sources of Hadith.

7. Tasfir-i-Sura Yusuf:

The title of the work is self-explanatory.

8. Alqowl-ul-Magbool:

The author discusses issues raised by the Ahmadiyas regarding Miraj and refutes their arguments.

9. Qassa-i-Hazrat-i-Qhabib:

The title of the work is self explanatory.

10. Salam-i-Anwar:

In this work the author discusses Tauhid and the day of judgement.

11. Qassa-i-Hazret-i-Ayub:

The title of the book is self explanatory.

12. The works compiled by Moulvi Abdul Gani are as under:-

12. Namez-i-Juma:

In this tract, the author has attempted to prove on the authority of Hadith that Friday prayers should be offered between 11 and 12 O'clock.

13. Umul-Mumineen Khatijat-ul-Kubra:

The title is self explanatory. However, in this book the life of the author's father has also been described.

14. Ratbul Jani:

Published in 1365 hijra, the work mainly deals with the fundamentals of Islam. The objections raised by the Mullahs of Kashmir against the Ahl-i-Hadith movement have also been refuted with forceful arguments. The comprehensive biographical history of Mohammad Ibn Abdul Wahab has also been discussed in the book. It also deals with certain customs deep-rooted in the Muslim society.

15. Chihel-i-Hadith:

In this work, the author has discussed the forty traditions of Prophet Mohammad.

16. Tuhfat-ul-Hijaz:

This was originally written in Arabic by Abu Abdul Rehman Mohammad Sultan. It was translated into Urdu by Moulvi Abdul Gani Shopiani who added some versions of his own in the book. This book mainly deals with Tauhid. The author criticises the worshippers of graves and tombs.

17. Tuhfat-ul-Juma:

This was compiled in 1355 hijra. In this book, the significance of the Friday prayers in the light of Shariat has been highlighted. The most important point raised in the book in refutation of Mir Waiz Moulvi Yusuf Shah's belief is that Friday prayers can be offered in the village mosques and not necessarily in the Jamia Mosque.

18. Pasdeek-i-Waqt-i-Juma:

Compiled by Moulvi Abdul Gani, the work upholds the claims of his father regarding the timing of Friday prayers.

19. Fatah-ul-Tawab:

This was compiled in 1359 hijra. This was mainly written in refutation of Moulana Ahmad-ullah Jami's tract entitled Ziyarat-i-Sasa'ar-i-Nabwi. Moulvi Abdul Gani shopiani criticises the worshippers of the holy relic of the Prophet preserved at Hazratbal.

20. Sifat-ul-Nabi:

Compiled by Moulvi Abdul Gani, this tract was written with a view to refute arguments of Mirza Ghulam Ahmad Qadiyani regarding the 'Prophethood'.

21. Kalam-i-Nabi:

This was compiled by Moulvi Abdul Gani Shopiani with the main purpose of refuting the arguments of Ghulam Nabi Mubarakki regarding common names such as "Ghulam Nabi", "Ghulam Rasul" etc

22. Penj Sura:

Compiled by Moulvi Abdul Gani, the book primarily deals with the question relating to Khalfi'al Imam. The significance of the recitation of Sura Fatiha with Imam in congregational prayers, has also been discussed.

23. Mah-i-Siyam:

Compiled by Moulvi Abdul Gani, the title of the work is self-explanatory.

24. Imamat-i-Jama'at:

This was compiled by Moulvi Abdul Gani. In this work, the practice of recitation of Darud by the great majority of the people loudly after the morning prayers, has been denounced.

25. Tabsira-i-Mumtaz:

This small tract was issued by Moulvi Abdul Gani in refutation of the claims expressed in a tract entitled Shahbaz written by Ghulam Hasan in which he had attempted to show that the Ahl-i-Hadith were the foes of the saints.

26. Futwa-i-Mohammadi:

Compiled by Moulvi Abdul Gani, the book primarily deals with a question ~~is~~ relating divorce.

The following are the works compiled by Moulvi Ghulam Nabi Mubarak:-

27. Moezat-ul-Fatiha:

This is the most important work of the compiler for two reasons. Firstly, it provides the biographical history of the author and secondly, it gives information about the activities of the Ahl-i-Hadith movement in Kashmir in its introductory pages. The author of this gigantic work insisted upon the people ~~is~~ to read Sura Fatiha simultaneously with

Imam at the time of the prayers. To substantiate this point, he quoted a good deal of Ahadith from the works of eminent compilers viz, "Imam Bukhari" and "Imam Muslim".

28. Muqa' am-i-Tasawuf:

It was compiled mainly in refutation of some of the prevailing methods of the Sufis and veneration of the Pirs. An attempt has also been made to show the origin of the sufi order, and the word 'Sufi' has been defined. The cardinal doctrines of the sufis i.e. "Wahdat-ul-Wujud" and "Wahdat-ul-Shuhud" have been discussed. The author believes that Nizam-ud-Din Auliya and Shaikh Abdul Qadir Jeelani etc. mainly confined themselves to the text of the Quran and Hadith, but the modern sufis introduced new things into pure Islam which the author describes as bidat.

29. Zeenat-ul-Salwat:

It relates to the performance of Namaz with the use of issues such as Rafi-yadain and Amin Biljshar.

30. Ajala Nafiya:

In this work, the author has raised some vital religious issues like Nkah (matrimony) and Tala'ag (divorce). The word Nikah has been defined in a simple language. The question relating to wirasat (inheritance) has also been discussed.

31. Dada Aur Puta:

This tract discusses the question of inheritance.

32. Shan-i-Hadith:

This has been compiled mainly with the purpose of refuting the claims of some Ahmadiyas who did not believe in Hadith.

33. Shama'il-i-Nabvi:

In this work the author describes the life and deeds of the Prophet of Islam.

34. Tarawih:

This title is self-explanatory.

35. Kitab-ul-Siyam:

In this work the author has raised some typical issues regarding fasting and thoroughly dealt with.

36. Tazkira:

This work deals with different subjects, such as performance of prayers, visitation to the graveyards, some issues like Rafi-yadain and Amin Biljahe, Fatiha, Khalfi'l-Imam. The author is not in favour of the visit of the women to the graveyards. Tawiz (amulet) is acceptable to the author only, if the verses written on it, are in accordance with Quran and Hadith.

37. Ghulam Nabi:

It refutes the arguments of Halima regarding popular names, such as "Ghulam Nabi", Ghulam Rasul" among the Kashmiri Muslims.

38. Faisalah-i-Aasmani:

This small tract was compiled mainly against the claims of Mirza Ghulam Ahmad as a Mujaddid and a Prophet.

39. Bidat-Wa-Rasoom-Sai-Ijtina'bi:

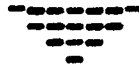
It was originally compiled by Shaikh Abdul Aziz bin Baaz. It was translated into Urdu by Moulvi Abdul Rashid Tuhari. This work primarily deals with Tauhid. The customs and other superstitious practices were condemned by the author. In the closing pages of this work, we find a number of references about the activities made by Moulvi Anwar Shah, Moulvi Abdul Gani and Abdul Rehman (Nuri) in the growth of the Ahl-i-Hadith movement in Kashmir.

40. Radi-Bidat:

It is a small tract compiled by Pir Mohammad Yahya. The author has criticised the innovations. In this work, names of the prominent Ahl-i-Hadith leaders have also been mentioned.

41. Ghair-Muqallid-Bur-Ahl-i-Hadith:

It is a small tract compiled by Moulana Abdul Salam Bastawi. In this tract, the words Ahl-i-Hadith have been defined. The author considered the Ahl-i-Hadith movement in Kashmir not a new sect, but was prevalent in the time of Prophet Mohammad, and his companions. The charges that were levelled against Ahl-i-Hadith were defined with forceful arguments.



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G-L-O-S-S-A-R-Y :

G-L-O-S-S-A-R-Y :



Ahl-i-Hadith:	a sect of Muslims which takes direct guidance from Hadith without following any particular school of jurisprudence.
alims	A learned man, in particular one learned in Islamic legal and religious studies.
bidat:	Innovation.
bai'at:	A vow of allegiance to a pir as his disciple or murid.
dar-al-harb:	"Land of War" i.e. countries not under Muslim rule.
darwesh:	A term applied to the sufis.
Fatihah:	Opening chapter of the Quran.
Fatiha-Khalifi'l Imams	Recitation of surah Fatiha by the faithful in congregational prayers.
Fatwa:	The opinion of a mufti on a point of law.
Fiqh:	Classical Muslim jurisprudence
Ghair-muqallids	One who does not follow the historic law schools, but consults the Quran and Hadith.
Gyarhwin:	The festival held in commemoration of the death of Shaikh Abdul Qadir Gilani (1078-1166).

- Hadis:** It stands for the report of the words and deeds of the Holy Prophet, supported by a chain of authorities.
- Hafiz:** A person who has memorized the Quran.
- Hijaz:** It is a part of Arabian Peninsula. In this part are situated the famous cities of Mecca and Madina where annual pilgrimage is held.
- Hanafi:** Followers of the Islamic school of jurisprudence as expounded by Imam Abu Hanifa.
- Hanbali:** Followers of the Islamic school of jurisprudence as expounded by Imam Ahmad Ibn Hanbal.
- Hijri:** It is the era universally used in all Mohammadan countries and by all Mohammadan chroniclers. 'Hijri' denotes the emigration of Mohammad and his companions from Mecca to Medina, because of the atrocities of the Pagan Meccans perpetrated upon them. This event marks the beginning of Islamic calendar.
- Id:** A festival celebrated on two occasions, one at the end of the month of Ramadan, is known as Id-ul-Fitr and the other on the tenth Zilhaj, known as Id-ul-azha. The latter is celebrated in commemoration of Hadrat Ibrahim's act of highest devotion

in offering his son Isma'il as a sacrifice before Allah, which he commanded to be substituted by a ram.

Idgah: A place where the Muslims assemble to offer Id prayers.

Ijma: Consensus.

Ijtihad: Use of individual reasoning. The Sunis have considered ijtihad permissible only on points not already decided by recognized authorities.

Imam: Leader of the canonical prayer, or the leader of the Muslim community; among the shi'ite doctrine imam is the hereditary head of the community in line of succession from the Prophet through his daughter Fatima and his son-in-law Ali.

Jihad: (1) spiritual struggle against one's baser instincts; (2) legitimate war against non-muslims waged by a mujahid..

Kafir: One who does not believe in Allah and His messenger; an infidel.

Khalifa: Head of an Islamic state, who runs the government according to the Shariat or one who succeeded the holy Prophet as the incharge of the Islamic Common Wealth.

Khilafat:	The state which is run according to the dictates of the Quran and Sunnah is termed as Khalifat.
Khawajas:	A title
Kufr	See Kafir
Khutbas:	A public prayer or discourse pronounced in the mosques on Fridays.
Khanqahs:	A building for sufi activities, where zikr is observed and where one or more pirs live.
Maliki	Followers of the Islamic school of jurisprudence as expounded by Malik b. Anas.
Masjid:	A mosque or any place of worship for Muslims where namaz is performed in a group, the major mosque where Friday prayer is performed is a Jamia Masjid.
Maktab:	School attached generally to a mosque.
Mouloud:	The birth anniversary of the Prophet Mohammad
Mufti:	One who delivers religious verdict in Islam.
Muhaddith:	A scholar of Hadith
Muharrams:	The first month of the Muslim calendar, in which the death of the prophets grandson Husain and his companions occurred which is mourned by the Shiah.

Mujaddid:	A renewer of the religious law who recalls Muslims to authentic revelation, he is engaged in renewal.
Mujtahid:	See <i>ijtihad</i> .
Mullah:	In muslim countries a learned man, teacher, doctor of the law; in India the term is applied to the man who reads the <i>Luran</i> and also to a Muslim school teacher.
Mushrik:	One who ascribes divinity to some one else besides Allah.
Mureed:	A disciple of a <i>pir</i> .
Namaz:	There are five occasions for a Muslim to offer prayers in a day.
Nikah:	A marriage contract.
Naqshbandi:	A sufi path of those initiated into the chain of succession of <i>Bahā-ud-Din Naqashbandi</i> .
Pir:	A spiritual guide.
Qazi:	A judge administering <i>Sheriah</i> .
Qadyani:	Orthodox Muslim sect properly termed <i>Ahmadiyas</i> after their founder, <i>Mirza Ghulam Ahmad</i> , but also known as <i>Qadiyani</i> after the Punjab town of <i>Qadiyan</i> from which he came.
Qiyas:	Juristic reasoning by analogy.

Ramadan:	It is the ninth month of the Islamic calendar during which the Muslims observe fasts.
Sama:	Musical sessions held by sufis to induce spiritual ecstasy.
Shafi'i:	Followers of the one of the eminent founders of a school of Islamic jurisprudence Imam Shafi.
Shariah:	Islamic code of life.
Shiah:	General name for that part of the Muslims that held to the rights of Ali and his ^{cen} descendants to leadership in the community.
Shirk:	(Polytheism), ascribing divinity to any one else besides Allah.
Sufi:	An exponent of sufism
• Sunnah:	Practices and precepts of the Prophet.
Sunni:	A sect of the Muslims which looks upon the Sunnah of the Holy Prophet as binding as the commands of the Quran.
Surah:	The chapter of the Quran is known as Surah.
Taqlid:	Traditionalism, in contrast to ijtihad.
Tauhid:	The belief in the oneness of God.
Tafsir:	Exegesis (of the Quran)
Ulama:	Plural of alim.

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B-I-B-L-I-O-G-R-A-P-H-Y :

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